The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 37 APRIL, 1924 NUMBER 9.

CREATIVE FORCES IN JAPAN.

BY GALEN M. FISHER.

A Study of the Foreign Mission Text Book.

(With Additional Material).

By Mrs. J. P. White, Cedarville, Ohio.

CHAPTERS FOUR AND FIVE—RELIGIOUS RESOURCES AND PROBLEMS. ACHIEVEMENTS OF THE CHRISTIAN MOVEMENT.

RELIGIOUS SECTS IN JAPAN.

"THE Japanese are very religious." "The Japanese are very deficient in religious nature"—So argue the critics. The passing traveler bases his conclusion on the great number of skeptics among the educated classes. No one can deny that there are many who today are denying belief in any religion but the proportion is not great when compared with the whole population of Japan. It is not therefore fair to judge the religious many by the irreligious few.

Marquis Ito, Japan's most illustrious statesman has been counted among the skeptics. At one time he is reported to have said: "I regard religion itself as quite unnecessary for a nation's life; science is far above superstition and what is religion—Buddhism or Christianity—but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community." In connection with this oft quoted comment we give another from the lips of the same man. After years of experience and perhaps a better acquaintance with Christianity Marquis Ito said: "The only true civilization is that which rests on Christian principles, and that consequently as Japan must attain her civilization on these principles those young men who receive Christian education will be the main factors in the development of future Japan."

Those who live among the Japanese and know them best consider the great masses of the people very religious. Several evidences might be mentioned. There are gods many, Heathen to be sure; idols made by the hands of men, but objects of worship. Then there are the priests and the places of worship. Just as Churches betoken a religious community in this land, so beautiful and ornate temples in Japan speak of a worshiping people.

and eighteen new missionaries are in the group. The others are children of the Missionary the United Presbyterian Church of North America.

Pilgrimages are the most distinctive evidence of the religious instinct. Dr. Gulick says: "Unending lines of pilgrims, visiting noted Shinto temples and climbing sacred mountains arrest the attention of every thoughtful student of Japan. The more prosperous the season the larger the number of pilgrims." Mr. Lowell gives an interesting account of "pilgrim clubs." The largest he had seen numbered about twelve thousand men but the average is from one hundred to five hundred persons each. The number of pilgrims to the Shinto shrines at Ise is estimated at a half million annually. Other shrines have from 2,500 to 12,000 in a single day.

These pilgrimages are considered by some mere pleasure excursions. One writer speaks of them as "peripatetic picnic parties faintly flavored with piety; just a faint suspicion of it to render them acceptable to the easy-going gods." To be sure such pilgrimages do not have in them the element of religious devotion which meets our approval, in the light of the Gospel. But these people are seeking for something to satisfy their hearts. They have been taught that their visits to shrines and their prayers offered on the summit of holy mountains will be of great avail. They confidently expect that their welfare both in this life and in the next will be affected by their worship and sacrifice.

Another evidence of the religious nature of the Japanese is family worship. No casual visitor in a Japanese home can miss this evidence. The Buddha shelf and the god shelf are to be seen in the homes. The worship of these is regular. The care bestowed upon them is constant, painstaking and loving.

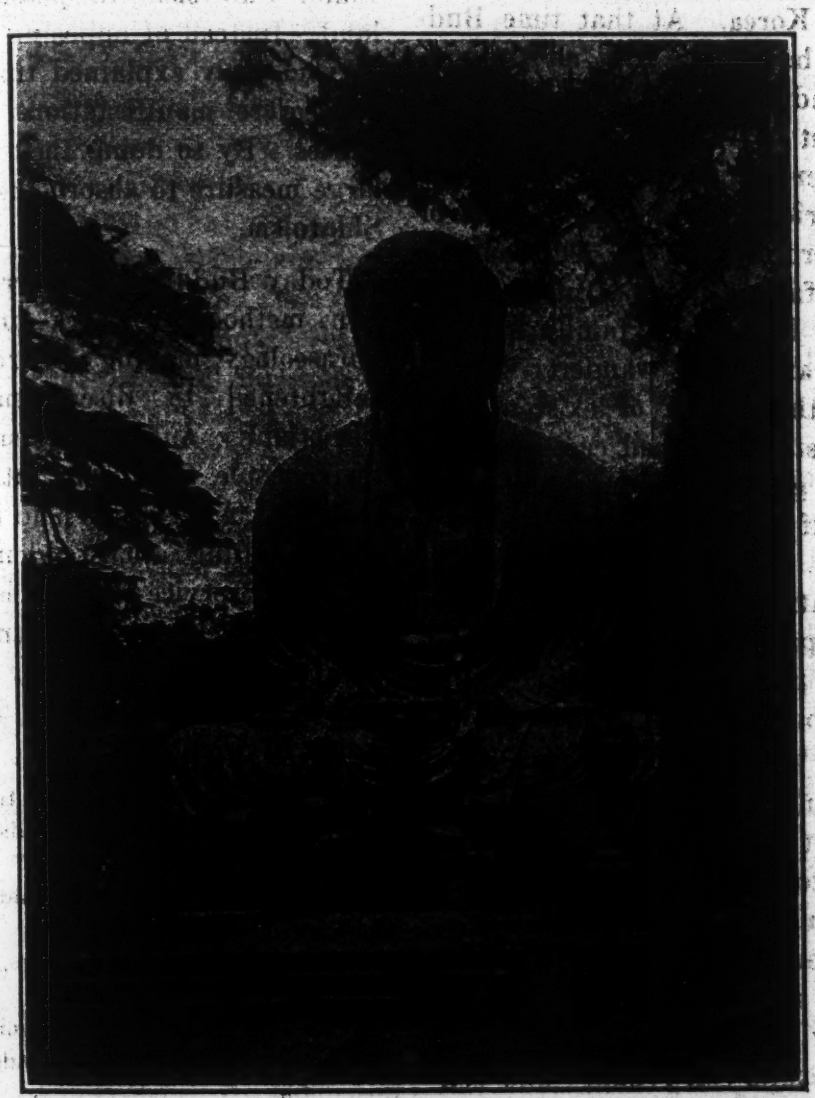
These external forms of worship would lead us to conclude that a considerable proportion of the people are deeply religious.

One characteristic of the Japanese has always been their open-mindedness. As we have noted in their civilization, the Japanese have adopted and adapted and appropriated anything they chose. In religious matters they have shown the same spirit. The incoming peoples in past centuries have all brought in some new religious ideas, and there has been a blending process. At times the faiths of Japan were antagonistic but today there are not distinct lines separating them one from another as between the Hindus and Mohammedans of India.

The original faith of the Japanese is Shintoism. It is a form of Animism—spirit worship, and an adoration of natural forces. Little wonder that the Japanese should be nature worshipers. Beauty and loveliness are all around them. The sea, the waterfalls the mountains, are their constant delight. The moonlight, the sunrise, the sunset never fail to attract the attention of even the humblest peasants. Either in fear or reverence, people wear amulets, put up charms in their houses, weave straw ropes around the trees or hang fluttering bits of cloth or paper along the wayside.

Added to the worship of the nature gods is the worship of departed ancestors of departed chiefs and lastly the worship of the Emperor. For a time the Imperial family lost something of its prestige but when restored to its place, the patriots emphasized the importance of worshipping the Emperor. This form of worship has been used to strengthen the patriotism of the people. Strange as it may seem in this present generation, political leaders are placing great stress on this phase of the faith. Only ten years ago a cabinet minister Baron Oura gave utterance to these remarkable

words: "That the majesty of our Imperial House towers above everything to be found in the world, and that it is as durable as heaven and earth, is too well known to need dwelling on here. . . . . If our country needs religious faith, then I say, let it be converted to a belief in the religion of patriotism and loyalty, the religion of Imperialism, in other words, to Emperor-worship."



BUDDHA

This religion of Shintoism is sadly lacking in the conception of God, of sin and consequently of salvation. Though millions of dollars have been spent on a single shrine in Tokyo and millions of worshipers visit it yet it fails to meet the need of the human heart.

Confucianism, another of the religions of Japan was carried over centuries ago. The new ethical system thus introduced has had a profound effect on the people. This is hardly a religion, but simply a system of ethics and civics. Confucius gives no teaching of God. He said "Honor the gods but keep far from them" His great thought was about man. "Right relations to parents, to superiors, to brothers, and to friends, in accordance with the principles of righteousness, benevolence, and reason which are embedded in human nature

and in the universe—these are the essence of Confucianism."

Those who know Japan best believe that Confucianism has made a good contribution to the social life of Japan. The ideals presented have helped to give "clean-cut ideals of duty and loyalty."

In 552 A. D. Buddhism entered Japan by way of Korea. At that time Buddhism was bound up with all the arts of India and China. The new culture thus brought in wrought many changes. Schools were opened by Buddhist priests. Bridge building and control of rivers were introduced. The founder of this new faith, Guatama Buddha, was an ascetic. He left his family and all obligations and as a wanderer "tried to lighten the misery of existence by kindly ministry. He had cast away all faith in the gods and had preached salvation by self-conquest and good works." In different lands we have Buddhism "with variations." The form of this faith in Japan is essentially different from that practiced in other lands. Even in Japan the people have become divided into twelve distinct sects.

Here is one sect that exalts contemplation. "It is akin to Stoicism in its superiority to hardship and its struggle for enlightenment by concentration of thought, especially by fixing the eyes on one spot, such as the end of the nose, until ecstasy and enlightenment are induced. It exalts self-reliance and self-mastery but has no gospel for men in the toils of sin nor does it impel men to spend themselves for the regeneration of society."

Another sect discounts self-discipline and offers salvation by the repetition of the name "Amida," the all pitiful one. Shimran the founder of a sect introduced a new feature—the right of priests to marry and to eat meat. Nicheren the head of a sect known by his name extended the system so that, according to his teachings, beasts and inanimate objects are made capable of attaining Buddhahood or enlightenment after various transmigrations.

When Buddhism entered Japan it found Shintoism in possession of the land. Instead of opposing it the priests very cleverly explained that the Shinto gods were manifestations of Buddhist deities. By so doing they were able, in large measure to absorb the followers of Shintoism.

Today Buddhism is borrowing Christian methods of work and Christian phraseology, making it hard for the unenlightened to discriminate between Christianity and Buddhism. To hold their people they have introduced new features. A service is held in the temple corresponding almost identically to a preaching service and this is followed by a Sabbath School. Christian hymns have been changed to suit their fancy. The people are now singing in Buddhist places of worship:

"O for a thousand tongues to sing,
My blessed Buddha's praise."

And

"All hail the power of Buddha's name."

And

"Onward Buddhist soldiers, marching as to war,
With the sign of Buddha going on before;
Buddha sacred master, leads against the foe;
Forward into battle, see his banners go.
Onward Buddhist soldiers, marching as to war,
With the sign of Buddha going on before."

However much we may be shocked by this irreverence, we must not fail to remember that in our own land of gospel light there are some un-Christian sects that are perverting the truth of the

Scriptures in a worse way, if possible than are these Buddhists of Japan.

With its capacity for changing its color to suit conditions it is easy for the Buddhist priests to make the claim that their religion is all embracing and contains the truths of Christianity and is therefore better suited to the people of the Orient than is a Western religion.

Buddhism has in it some worthy elements. But it is sadly lacking in the satisfying elements which Christianity can give. The goal of existence is absorption into the "Absolute." The "ecstasy" which may be enjoyed here is hard for us to fathom. "The aim is to attain a vacuity of mind and thus complete union with the Absolute. When attained, the soul becomes conscious of blissful superiority to all concerns of the mundane life, a foretaste of the Nirvana awaiting those who attain to Buddhahood. The actual attainment of this experience is practically limited to the priesthood, who alone have the time and freedom from the cares of the world for the needful practice. * * To sit in religious abstraction is the height of religious bliss."

It is evident that this would not be a religion suited to the needs of the working people of the world.

Buddhism teaches that evil and sin are illusions to be explained away. Little wonder that the people can see no inconsistency in renting houses owned by the temple for evil purposes. We women of Christian lands cannot look with tolerance upon a religion which denies woman equality with man. Woman has no place in Buddha's plan until by a long process of rebirths she may become a man and then be eligible to salvation.

That these old religions have failed to satisfy the human heart is evidenced by the many attempts to build up new faiths. Within the past few decades several new sects have been founded, with the thought of combining the better features of all the faiths. The four main sects vary in numbers form 400,000 to 3,000,000, adherents each. In too few places have the people had the opportunity to hear the gracious invitation of the Master "Come unto me; I will give you rest."

SEEKERS AFTER GOD.

It is not surprising that there are many seekers after truth. Some of these are grouping along in semi-darkness. They have broken away from the old faiths but have not come into the full light of the Christian faith, and they are trying to follow both. Many of these are "on the path for the discovery of God." One of these R. Tsunashima, whom our author calls an "unconventional Christian," breaks forth in this rapture, as he approaches death: "How often has my heart beaten in joy facing a light—the light of finding my God seated in the innermost sanctuary of my sincere heart. * * * My God, the God of heaven and earth has now appeared face to face, like a fact of intense daylight as a fact astonishing and thrilling. Blessed is he who believes without seeing and more blessed is he who believes by having seen with the inner eye. I am a son of God and share the government of human life, of heaven and earth. I must live like a son of God." This testimony is good as far as it goes but it would leave us in doubt as to the man's conception of God and we would wonder if he understood God's word "Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Another leader, Tuko Nishida after

searching and meditating has decided that love and service are the essentials of life. He renounced his family and started out a wanderer in the world. He took up service in a family asking for nothing but food and shelter. His humility and gentleness had a profound effect upon the whole family for which he worked. In the course of years he has come to have quite a following and a considerable organization. Non-possession and service are the key-notes of his new faith. When applied to modern life his theory is co-operation. Mr. Nishida himself is operating a mine and some of his followers are running factories, with the thought of service to their fellowman, uppermost.

There are many others who are trying to work out some kind of a religion that will satisfy them. These attempts prove that they have not found the true and living God.

Not all of these seekers are left groping in semi-darkness. Some after long struggle, and after trying to evade the truth as found in Christ are brought to see that in Him alone is light and life. Baron Morimura was such an one. This man reared a Confucianist, was a merchant prince and the head of a great industry. For years he spent time and money giving to his employees the teachings of Confucius, but at length he was convinced that these were not what his men needed. He studied Buddhism and found it had little to offer to erring men. He studied Christianity in

THE ETERNAL GODS OF THE EAST

The maiden's prayer at Kuno San, Japan. Pilgrims from all over the country come here to offer their devotions to Buddha.

Photo International Newsreel, Co. N. Y.

its ethical form and thought he had found the help needed. He employed a man to give lectures on Christianity and Confucianism combined. This still did not satisfy him for he was thinking of Christ as a mere teacher and a man. At last he found Christ as his Saviour and then he knew that this was what his men in the factories and all men need, the knowledge of Christ the Saviour of sinful men. From that time on his efforts were given to the spreading abroad of this glorious truth.

Madame Hirooka, one of the unusual women of Japan, who developed a coal mine, a bank, a life insurance company, and agricultural lands in Korea, was a seeker after God. She wanted something that would help women lead pure true lives. She was led to accept Christianity, when she discovered that the other religions of her land had nothing in them to help women, that they all counted women as inferiors. Upon studying Christianity she found that Christ made no distinction of sexes. Madame Hirooka became a strong Christian leader. She has given her services in evangelistic work and has had the power of holding large audience by her earnest presentation of the gospel.

Miss Michi Kawai is today one of the most prominent women of Japan. Her father was a priest of Shinto descended from forty generations of priests. Though this man was faithful in the performance of his duties to the heathen deities he became dissatisfied. One day he announced to his family that he had found the true God. The whole current of family life was changed. Miss Kawai was sent to a Christian school in Japan. Later she took a course in America in Bryn Mawr college. She traveled extensively in the United States and in Europe. On her return to her home land she taught for several years in Miss Tsuda's school in Tokyo. For the past eight years she has been National Secretary of the Young Women's Christian Association, where she exerts a marked influence upon Japanese womanhood.

The successful quest of these converts and many more who might be named is a proof that Christianity is the only religion that is suited for Japan and for all the world.

THE NEW LEADERS.

The mission field of Japan is unlike any other field. The people are not like any others to whom missionaries are being sent today. Japan is today a great world power, with a high intellectual status. Her people are proud and self satisfied. Moreover they are well acquainted with peoples of Christian lands and are quite conversant with their frailties and shortcomings. Their past experience in the sixteenth century with Christianity was tragic. Francis Xavier entered Japan in 1549. Within fifty years the Church claimed a half million converts. Many of these doubtless were true Christians but the great masses became Christians because the chief or prince accepted Christianity and ordered them to follow his example. The Japanese began to fear and not without cause, that the Portugese were planning to use these native Christians as allies in the subjugation of the land. Plans were inaugurated for driving out the Christians. Extreme cruelty was used against these who had gone after a foreign religion. Many Christians suffered death. They were crucified, they were burned at the stake, they were buried alive. In 1638 an edict was issued prohibiting Christianity in Japan.

For two centuries Japan lived in complete isolation. No foreigner was al-

lowed to enter and no native was allowed to leave upon penalty of death. One day Admiral Perry knocked at the door —knocked rather insistently, and was admitted. Trade with foreign countries began. No sooner was the door opened than missionaries were sent from the United States and Great Britian. Among them were men of rare talents. Greene, Williams, Brown, Verbeck and Hepburn. These men and others were

REV. PAUL KANAMORI OF JAPAN
Mr. Kanamori was a member of the famous "Kumamoto Band" and after a somewhat checkered career is now an Evangelist. His "Three-hour Sermon" is unique.
Courtesy Missionary Review.

writers, translators, teachers and statesmen. In a very special way they aided Japan in her schools.

Although they made friends yet the opposition of the government circles and of the priesthood was very bitter. Few people were brave enough to face the peril of public opinion. After thirteen years of labor only ten Japanese had received baptism.

The early missionaries centered their efforts upon winning a few strong young men and training them for leadership in the work of evangelization. The system proved to be a wise one. The young men were trained in groups, a few here and a few there. Five of these "bands" have been rather remarkable in the type of men who were developed. These were the Kumamoto, Sappora, Yokohama, Osaka and Hirosaki. From these groups have come the men who have been the great preachers, teachers and leaders of the New Japan.

Eight men from the Kumamoto Band formed the first class to enter Doshisha University which was being opened by Mr. Neesima, under the American Board. One of this band was Dr. Ebina, now president of Doshisha University. Another is Rev. Paul Kanamori, the evangelist noted for his three hour sermon, which has been preached to tens of thousands of people and which has been the means under God, of converting thousands of souls.

Each of the bands developed special workers and leaders. The Yokohama Band produced several noted men, Bishop Honda, the first bishop of the M. E. Church in Japan; Dr. Ibuka, a great educator, Rev. Oshikawa, who became President of Northeastern College at Sendai, and Pastor Uemura, author pastor and educator.

When these young men accepted the Christian faith there was no organized Church to support them and to encourage them. They stood alone beset by foes within their families and from without. But like trees beaten upon by the storm, they only became more deeply rooted in the eternal truth of God. The edicts against Christianity were still posted and the spirit of the public generally, was in keeping with the edict.

It was a brave company of eleven young men who organized the Kaigon Church at Yokohama—the first Protestant Church in the Empire of Japan. This group of men wished to have a Church free from the denominational divisions of the West. Ultimately however the congregation became a part of The Church of Christ in Japan, belongs to the Presbyterian family.

The first pastor to be ordained in Japan was Rev. Paul Sawayama. He was a man of great ability and one who could have commanded a fine salary in government employment. He felt the call to preach Christ and turning a deaf ear to the allurements of the world, he gave himself to this service. It was his belief from the first that the Japanese Christians should support their own work and not look to foreigners to help them. Accordingly he started his Church on a self-supporting basis. Needless to say he himself was the one who made the greatest sacrifice. His congregation grew in numbers and in liberality and in a short time were able to give him a comfortable living. Within five years another congregation had been formed and had become self-sustaining and work had been started in nine other places.

One of Japan's great leaders was Joseph Hardy Neesima. His story is more familiar to us than that of any of his countrymen. Leaving Japan in 1864 against the law, he succeeded in reaching the United States where he was befriended by Mr. Hardly and finally adopted by him.

When Neesima had finished his education, his country now being open to foreigners, he went back to the homeland, where with the assistance of Dr. Davis, he started the Doshisha University. The object of this school was to

THE CHILDREN OF PAUL KANAMORI
All are Christians. The Older Sons are in Government Service.
Courtesy Missionary Review of the World.

train Christian leaders and during his lifetime the school was in fact what it was in name the "One Purpose College."

For a time, in the early eighties Christianity became very popular. Christians were multiplying so fast that some predicted that within a generation Japan would become a Christian nation. Then there was a period of reaction, there was division of opinion among the politicians as to the value of Western ideas. Some wanted to adopt everything, others opposed this plan. In the general discord Christianity became unpopular. There was a falling off of members. Everything foreign was discounted. Many Christians who had come into the Church were not instructed and had no clear idea of the new birth. A difficulty arose within the Church. Certain Japanese leaders, demanded independence of the mission which was carrying on the work. The struggle was sore indeed and many hearts were wounded. But as the years have passed adjustments have been made and the old differences have been forgotten.

Today there is a change of attitude both on the part of the Japanese leaders and of missionaries. Evangelistic campaigns have been conducted in the cities and throughout the country. Men like Dr. Mott and Dr. Torrey have carried blessings to the Churches of Japan. The Church is growing in numbers and in financial strength. A new spirit fills the hearts of her people. The Church of Japan has a vision no less than this "Japan for Christ."

JAPANESE GIRLHOOD UNDER MISSION CULTURE.
St. Agnes' School, Kyoto, Japan. (P. E. M. S.)

EDUCATIONAL ACHIEVEMENTS.

We cannot speak of the achievements of missionary work without mentioning the large place that education has had in forwarding the work. In Japan as in other lands, schools were established at the very beginning of the missionary endeavor. At first the field was rather open for the school system of Japan had not been established. In 1899 after a period of trouble, the reactionaries had an ordinance passed which provided that "no school which desired the same privileges for its pupils as those given by the government schools should give re-

ligious instruction or hold religious exercises."

This action was aimed at the mission schools. For a time it worked against the schools but in the course of years the law has been so modified that Christian schools now are practically on a par with government schools.

In the period of opposition the missionaries became a bit discouraged over this phase of the work and ceased to give to the schools as much attention as they had formerly given. Many of the schools declined. In the meanwhile the government schools were putting forth every effort to advance and improve. Then there came an awakening among the missionaries. They realized that if they were to train leaders they must give to them the best education possible. New attention was given to schools and the standard was raised so that it would be equal to that of the government.

Great help has come from the Japanese themselves. They have rallied to the support of these Christian institutions. Former students have contributed an endowment fund of $250,000 to the Doshisha University. One man, a graduate of the Methodist college has contributed $150,000 to his Alma Mater for the erection of a splendid building. Other schools have received similar gifts.

The largest contribution made by missionaries to the educational life of the Japanese was the introduction of girl's schools. Until 1900 practically nothing had been done for the education of girls by the government. Missionaries were doing almost all that was being done for girls. Since that time however the government has opened and conducted hundreds of schools of all grades for girls.

At present, in the Japanese girl's life there are six years of compulsory education. Among the middle and upper class families, girls are sent to the higher elementary schools for two years more, or to a secondary school either, industrial, commercial, normal, household hygiene or regular high school.

New emphasis is being laid upon higher education for women in both missionary schools and in government schools. Miss DeForest says there are now seven non-government college grade schools for girls in Japan. Besides these of college grade there are many Christian schools that do not do full college work.

The latest college to be opened is the Women's Union Christian College in Tokyo, in the management of which six boards co-operate. This school has a student body of two hundred which is the limit of its capacity. The recent campaign in the United States and the money promised from the Laura Spelman Rockefeller fund will enable the managers to add new buildings very soon.

In all the mission schools of Japan there are 40,000 children enrolled besides 10,000 tiny tots in the kindergartens.

The state system of Japan has been highly praised. It has also been criticised because it "cramps originality," and emphasizes nationalism and money making at the expense of culture and character. Be this as it may, the whole world has been astonished at the rapid strides which Japan has made in education. Japan has multiplied schools of all grades and made education compulsory.

There are five Imperial Universities enrolling 10,250 students. These men are all over twenty-one years of age and are doing professional work. In addition to these there are several private universities.

In these great schools, where the coming leaders of Japan are being trained there is little to build up character. Fortunately there is some Christian influence exerted. In the Imperial University at Tokyo there are twenty Christian teachers on the faculty. Christian hostels in the vicinity make wholesome centers of influence. The question is often asked, why conduct mission schools in a land that is adequately supplied with schools? The number of children and youth in mission schools in 50,000 over against 11,000,000 in government schools. Is it worth while to expend time and money on the education of these fifty thousand?

THREE LITTLE MAIDS FROM SCHOOL.
But under Japan's present educational system, efficient though it is, the chances are strong against their ever getting to a college or university.
Courtesy World Outlook.

As we have already mentioned, the government schools are devoid of any teaching that would tend to give high ideals of life. The mission school is permeated with Christian teaching. The Bible is read and studied daily. Morning and evening prayers are offered. The teachers are thinking especially of the moral welfare of the children and are making every effort to bring them into personal relationship with Christ as their Saviour. The rule is that the majority of the children brought under these definite influences become Christians. The schools in all missions lands are feeders of the Church. From these schools come the Christians leaders, teachers and ministers. When one thinks of all that the Christian schools mean to the work of the Church he is convinced that they are a most important and essential part of the work.

Christian literature has been a great help in spreading the gospel message in Japan. At this time practically all the people under middle age can read. The Christian Literature Society has been a wonderful agency for disseminating truth. A magazine, *Morning Star*, published especially for students has met with a kind reception. Seventy-five

thousand copies are printed monthly and with the consent of the principals, distributed in 2,000 different government schools. The Christian Japanese themselves have found this method of work very effective.

The achievements of the Christian movement in Japan have been wonderful, when we consider the handicaps, and the short period of missionary endeavor. Dr. Ibuka, in an address given in September 1922 recounts the history of the Church from the time the first Church was organized fifty years before. He says "There are Churches and chapels in almost every town and large village. * * That the gospel is spreading in outward form is evident. It is not only growing as the grain of mustard seed grew, it is growing inwardly as the leaven leavened the whole lump. Christianity is molding the thoughts and ideals of our people. The Japanese language is changing in order to be a suitable vehicle to convey Christian ideas. We have 160,000 members on the rolls. There are many more whom we may call hidden Christians. Even beyond these there is a large number of people who are friendly to Christianity. Secretly they are in accord with our ideas. The great present task of the Japanese Church is that of finding, training, and thrusting forth into the whitening harvest fields, capable, efficient leaders."

QUESTIONS.

1. What features of Shintoism do you consider worthy?
2. What has led the Japanese people to be nature worshipers?
3. What has Confucianism contributed to Japanese thought?
4. How has Buddhism adapted itself to Japanese life and thought?
5. Why is Emperor worship encouraged by the politicians?
6. What does Christianity have to offer that is lacking in Japanese religions?
7. What do you think of the plan used by the early missionaries of training the Bands of young men?
8. What is the value of Rev. Paul Sawayama's method of support of a Church in the mission field?
9. What contribution, other than giving the gospel message, did the early missionaries make to Japan?
10. What place should the school have in the program of missionary work?
11. What phase of missionary education has meant most to Japan?
12. Why should mission schools be carried on in a land already supplied with state schools?

STUDY FOR THE MONTH.

MAY

CREATIVE FORCES IN JAPAN.
By Galen M. Fisher.
Chapters IV and V—Religious Resources and Problems.
Achievements of the Christian Movement.
By Mrs. J. P. White.

Bible Lesson—Ephesians 3.
Roll Call—Current Event.
1. Religious Sects in Japan.
2. Seekers after God.
3. Educational Achievements.
4. The New Leaders.

Home Missions:
THE DEBT ETERNAL.
By John H. Finley.
Chapter VI—Children and Schools.
By Mrs. Albert Gordon, Newark, N. J.

1. Attendance and School Leaving.
2. Faults in the School System, and Attempts at Readjustment.
3. Community and Parental Responsibilities to Schools.
4. The Church and the School.

THE DEBT ETERNAL.

By John H. Finley.

Study of the Home Mission Text Book.

(With Additional Material).

By Mrs. Albert Gordon, Newark, New Jersey.

CHAPTER SIX—CHILDREN AND SCHOOLS.

A WELL-KNOWN women's magazine which has a wide circulation recently conducted a questionaire upon present national issues asking for a straw vote upon such questions as the Volstead Act, World Court, Federal Child Labor Amendment, State Control of Motion Pictures, etc. The question regarding public education, "Are you satisfied with our educational system, or do you favor the proposed Bureau of Education?" received so few votes that the results were not tabulated, while all the other questions received thousands of votes pro and con within the first few weeks. The editor calls attention to the indifference and lack of information concerning this most important national question, and remarks "that the analysis reveals dense and discouraging ignorance on one of our leading national issues, legislation on which must profoundly affect the home and all in it."

So accustomed are we to the public school system that we find it difficult to realize that it is a new institution in the United States. Although the principle of free universal education was embodied in the colonial laws of Massachusetts and Connecticut, yet schools supported by public funds under control of the states were not generally established until about 1850. By this time the New England plan of tax-supported free schools was accepted by all the northern states.

Dr. Stowell in *The Child and America's Future* states that even as late as 1870 in a survey made by the United States Commissioner of Education it was shown that still in some of the states, particularly in the south there was a failure to provide any school legislation. He adds: "In the half century which has followed that report much progress has been made in supplying some of the deficiencies revealed by it, but that progress has been far from uniform, and today the fact is that 'half the United States doesn't know how the other half goes to school'."

It is only within the last few years that every state has had compulsory school legislation, but the laws differ widely concerning age, and school term requirements.

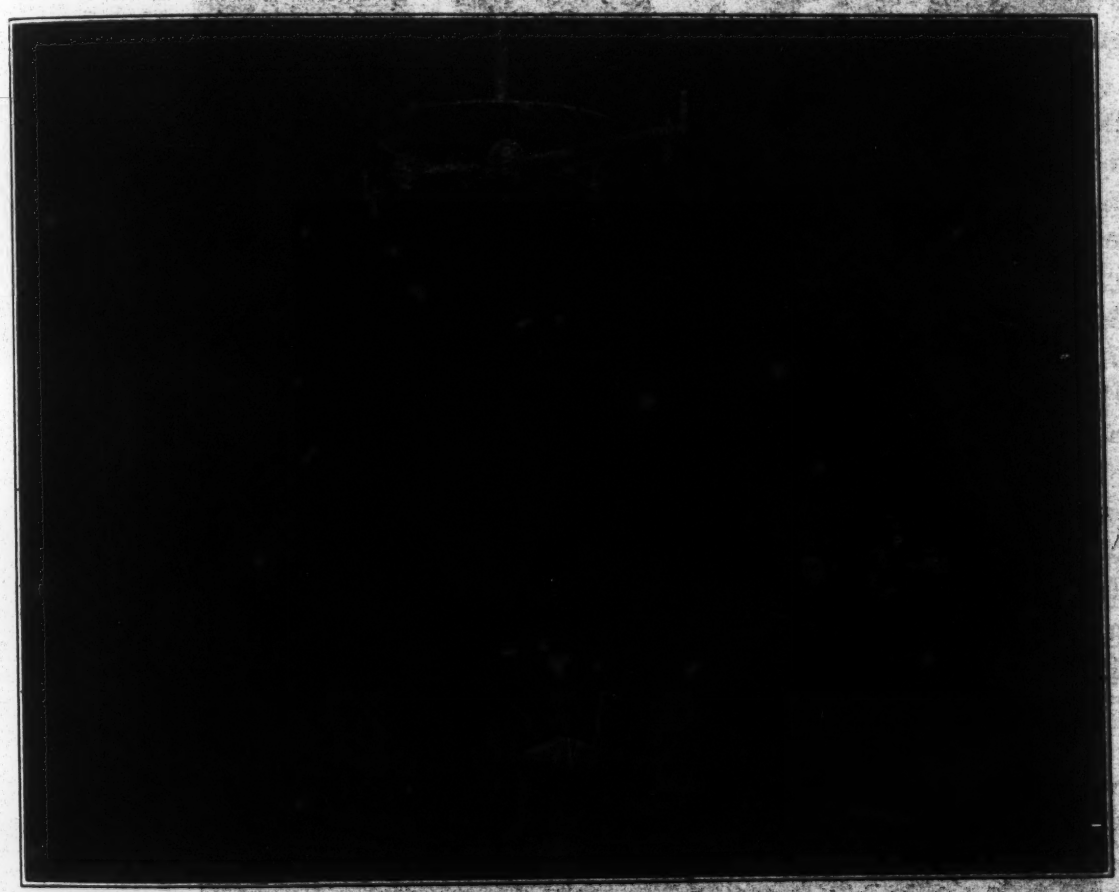
That our present school system has not been altogether successful and has many weaknesses is generally conceded. Dr. Finley believes that this may be accounted for in part by its comparative newness. "Any new institution, based on apparently sound principles, hailed as progressive and widely established, is apt to be regarded for a time as efficient; the mere fact of its establishment seems in the popular mind to be a guarantee of efficiency. As Dorothy Canfield Fisher has put it, the American public school has been like a new and amazing machine, and 'we have been charmed by its novelty into expecting a great deal more of it than any machine can accomplish. . . . The school is about as new as the lawn-mowing machine. And like the lawn-mower, it accomplishes with a vast economy of time and effort a great deal more than was dreamed possible in olden times!' . . . . It might be suggested that we have forgotten temporarily that every machine needs oiling and repair from time to time as well as

guidance in the right direction or new directions. But we seem today to be taking a close and critical view of the machine and to be initiating repairs and improvements with commendable energy."

SCHOOL ATTENDANCE

One of the weak spots in our public school system is the non-school-attendance. While the school enrollment in the Federal census of 1920 was estimated at 21,473,316, the average daily attendance was only 16,150,035. Of the more than nineteen million children enumerated from seven to fifteen years of age, more than two million were not attending school. According to the same Census 1,438,000 over seven years of age and under fourteen did not attend school a single day between September 1, 1919 and January 1, 1920. That this is an underestimate is plainly seen when we learn that the census enumerators do not verify the figures, taking merely statements of the parents, which are not always found to be according to facts. Then, too, if a child is reported as having attended school but a single day between the dates used by the enumerators he is recorded as "attending school."

In the Research Bulletin of the National Education Association we find this statement:—"An adequate interpretation of the 1920 census figures indicates that 3,000,000 of the 15,000,000 children over seven years of age and under fourteen, one in every five, were not regularly attending a school of any kind. In short, while every State has a law requiring school attendance up to the age of fourteen there are thousands of children in practically every State who are



OPPORTUNITY SCHOOL

Courtesy Everyland.

MONTESSORI SCHOOL FOR CHILDREN ON THE TENEMENTS. THE FIRST OF ITS KIND.

This picture shows the Montessori method of education for young children. A class of tots in East Side School, 520 East 77th Street, New York City, studying with some of the apparatus devised by Dr. Maria Montessori and introduced by her on her visit to America. The Montessori method has been tried and is particularly adapted to children not advanced mentally.

Photo by Underwood & Underwood, N. Y.

not attending school. As a result thousands of children are learning to disrespect and disobey our laws at an early age, and at the same time are reaching maturity lacking even the elements of an education."

There is a wide variation among the states in the percentages of school attendance. The average school term for the United States is 162 days, but according to attendance statistics the average child is in school only 120 days. A city superintendent is quoted as saying, "Practically four-fifths of the children in the city are dropping out of school with just enough education to enable them to avoid being classed as illiterates." The attendance record in the rural schools is shown to be much lower in average than that of the city schools.

Although in some states the laws are lax regarding school attendance yet in the majority the existing compulsory school laws would be sufficient to insure all the children the rudiments of an education by the age of fourteen if properly enforced. Non-enforcement is one of the weak points in the system.

SCHOOL LEAVING.

Investigations into the problem of school leaving have shown that about 50 per cent of children leave school permanently between the ages of thirteen and sixteen. Only 40 per cent ever finish the grammar grades and only 8 per cent finish their high school education. The National Child Labor Committee estimates that 1,000,000 children ten to fifteen years old leave school each year to go to work, and thus are deprived of educational advantages. "In thirty-seven states in the Union a child may be legally employed before he has completed a common school education. In some states the law makes no educational requirements whatever, beyond demanding that before going to work a child must be able to read and write."

The result of children leaving school to engage in labor is *illiteracy*. A comparison of statistics shows that the states employing the most child labor coincides almost exactly with the states showing the highest percentages of illiteracy. The states employing the largest number of children in agriculture, which has no legal age minimum, present the poorest school attendance record for children under fourteen.

Our attention should be called to the inadequacy of mere census reports. Concerning this Mrs. Cora Wilson Stewart, Chairman of the Illiteracy Commission, makes this statement:—"In its study of illiteracy conditions the Illiteracy Commission of the National Education Association has carefully analyzed the statistics gathered by the Federal Census Bureau and has followed the matter into the States and localities whence these reports were made up. The Commission is convinced that the census taken by the Federal Government in 1920 showing 4,931,905 illiterates, and based on the confession of the individual, is not a complete and accurate report. If a careful census were taken in which every individual should be put to the test of reading simple paragraphs in the newspapers and writing simple sentences, the number of illiterates in this country, according to the Commission, would approximate 10,000,000 and the number of near-illiterates would be equally as large." The actual testing by examination is necessary in order to complete accuracy. The results of such testing were brought out during the war, and were surprising. If the 1,552,256 men under the draft who were thus examined in the 28 camps located in every section of the

country as to their ability to read and understand newspapers and to write letters, using the English language, twenty-four and nine-tenths per cent were found unable to pass this minimum test for literacy. It was thus found that one out of every four of our young men lacked the education necessary for intelligent citizenship.

One of the reasons assigned for school-leaving is *economic necessity*. Surveys in various cities and states show that from 26 to 40 per cent of children who leave school to enter employment do so because their earnings are required for subsistence. The question arises. Should a child be permitted to lose even an elementary education because of need in the family in a democracy claiming for all "equality of opportunity?" Equalizing educational opportunities should be a definite aim in all our educational system, and, "until the states admit that they are rich enough to put our democratic ideals of 'equality of opportunity' in practice, economic causes will continue to rank high as a cause of early school-leaving, and of low national standards."

But *dissatisfaction with school* appears to be a greater cause for school-leaving than economic pressure. From surveys and studies of school conditions in various sections of the country it has been found in many places that over 40 per cent of children leave school because of restlessness and discontent.

As one of the reasons for this dis-

Making one's own clothes is something to be proud of, and these girls are very glad to learn. They have come from Europe to live in America, and they know that fitting themselves in American clothes helps them to fit themselves into American customs. However, one can't help thinking how much more comfortable and attractive many of the girls were in their European clothes—especially those who lived in Italy and wore soft shawls instead of hats.

Courtesy Everyland.

satisfaction our author quotes Dr. Luther Gulick who says:—"A change ought to and does come over children at that time (fourteen years) which demands a less materialistic environment that that of the elementary school. They are gripped by a new spirit of energy and independence which demands either the larger liberty of the high school or the obligations of business. . . . . It is a great biological fact with which we are dealing. When the wings of the nestling are grown it leaves the nest. The same kind of force drives children out of the elementary school soon after they are fourteen. The elementary form of school is suited to *children* but not to *adolescents*. This is the first reason why children drop out of school at fourteen, no matter in what grade or part of the country they are."

"But to agree to this diagnosis," Dr. Finley adds, "is not to say that children should leave school at fourteen; it is rather to say that the school must recognize the biological problem and give the children of fourteen and fifteen what they need, perferably bringing them at that age to the grades where they will normally find what they need."

Failure and retardation in school also lead to dissatisfaction and to consequent indifference. In a study of causes of absence from school in nine states in different sections of the country it was found that "sickness," "work," and "indifference" were the three chief assigned causes, which were numerically about equal, but "indifference" was found to be the most important as it frequently underlay the other excuses.

FAULTS IN THE SCHOOL SYSTEM, AND ATTEMPTS AT READJUSTMENT.

Concerning faults in our educational system Dr. Finley says:—"The fact is that most educators who have studied retardation and early school-leaving with a desire to get to fundamental causes agree that lack of adjustment between the child and the school, or failure of the school to provide what the child needs, is the chief cause of dissatisfaction, lack of interest, retardation and school-leaving. The "system is to blame, rather than the child. . . . .

"To sum up, from our modern point of view, quite aside from such obvious, and after all only secondary, faults as poor equipment, weak administration or, poor instruction, the fundamental troubles with our school system are:

(1) Too great uniformity and inflexibility; failure to make provision for individual differences; failure to utilize and develop individual abilities.

(2) A stereotyped, traditional course of study that neither awakes interest nor meets the needs of modern life. . . . . .

"Our modern view is psychologically sound, it is in keeping with child nature as we know it. The child lives in the present. He is absorbed in life as he lives it every day, and he is essentially active; he is not interested in the accumulation of knowledge as such, but in the things he *does*, and out of his present experiences come his future abilities and appreciations. That is one reason why we talk of 'relating school to life' and of 'learning by doing,' as well as of considering the individual child, and not a hypothetical adult, as our problem."

Various attempts in the way of readjustment are being suggested and tried in our schools. Some of these attempts at educational adjustment are important in relation to the problems they present, and should be noted.

One of these remedial measures is the application of *mental tests* for regrouping and reclassification so that children grouped as bright, dull, average, sub-

normal, neurotic, or with other physical disabilities, may be placed in special classes with a flexible grading system. This has worked successfully in many schools but is not practical in all.

Changes in curriculum, changes in methods of teaching, an *added emphasis* upon the necessity of properly directed *play and recreation,* all these are sincere and earnest attempts at readjustment in our school system. Many of these are yet but experiments, and for that reason only partially successful.

"I DON'T NEVER GIT NO REST"
This is the attitude that Henry, a six-year old beet worker takes toward life on a Wisconsin farm.
Photo National Child Labor.

Several changes in curriculum have been found necessary in the relating of the school to industry. One of these is the *continuation* school which as Dr. Finley points out, is but a makeshift to meet the needs of the children who are wage earners. It has its advantages as well as disadvantages. It is better than night school for it does not add schooling to hours of labor. For many children it is necessity.

Another important curriculum change which has been found necessary in a country predominantly industrial as ours *is vocational education.* Without vocational training in school, thousands of boys and girls leave the grammar grades to enter industry without training, with no understanding of their own abilities or handicaps, and with no knowledge of the requirements of any vocation. The school that provides no industrial training is "dooming its children to unskilled, deadening jobs, and letting them go into the world without the least idea either of their own tastes and abilities or of the nature and variety of occupations ahead of them. But, on the other hand, the school that overdoes industrial training is rejecting all the rest of life. The problem is one of balance."

It is generally conceded that industrial training is helpful to the boys and girls in the advanced grades and high schools, but that it is valuable also to the younger children is maintained by many educators. One normal school superintendent makes this statement:—"In my opinion manual training has decided value for boys of the fifth and sixth grades, probably more than at any other time in their school life. Manual training gives opportunity for the expression of the creative and constructive instincts, and, therefore, its greatest value to boys is at the time when these instincts manifest themselves. Boys will be more interested, learn more rapidly, form better habits and develop more accurate practical judgments, if opportunities are afforded at the proper time. Any one who questions the value of manual training should visit a shop where fifth and sixth grade boys are working.

"In a school district of 8,000 inhabitants not so very far from Newark the manual training shop was kept open one summer at the same time that playgrounds were in full swing and school

LIBRARY
N. Y.

gardens were attracting the attention of the whole community, and yet the average daily attendance at the shop was sixty-six, double its capacity. These boys came of their own accord to repair bicycles, chair, baby carriages, kites, and many other articles. Most of the pupils belonged to grades below the seventh."

INDUSTRIAL SCHOOL NEW YORK CITY

Courtesy Men and Missions.

"The greatest asset of today, of a world in many respects well nigh bankrupt, is the world's girls and boys. In them lies the hope of the world's future and what is true of the world at large is doubly true of America."

President Eliot of Harvard has said, "It is high time that our teachers and leaders of the people understood that every civilized human being gets the larger part of his life training in the occupation through which he earns his livelihood, and that his schooling in youth should invariably be directed to prepare him in the best way for the best permanent occupation for which he is capable. In other words, the motive of the life-career should be brought into play as early and fully as possible."

In discussing the statement that the school should "prepare the child in the best way for the best permanent occupation for which he is capable," Miss Mary S. Haviland in her *Character Training in Childhood* writes: "In olden times the child's daily life was a natural preparation for his future work. The girl was taught from babyhood, almost, to sew, spin, knit and weave. She helped in the baking, churning, preserving of fruits and vegetables, in the care of the poultry, the dipping of candles, the cleaning and housework generally.

"The boy grew up in the midst of his father's business, for the shop and family living quarters were usually under one roof. Often the blacksmithing, harness-making, shoe-mending and numerous activities were a part of the family life. If not, the small shops where these things were done were close at hand, familiar haunts where the neighborhood lads gathered and where they learned a deal about the various vocations. The boy who, from babyhood has taken corn to the mill, who has helped with farm work, who has watched the shoe-maker, blacksmith, saddler, carpenter, and farmer, at their tasks, will have gradually built up considerable knowledge of the various vocations and is likely to have a decided notion as to which one he prefers.

"In our modern cities, however, and in most country places, the boy and girl have no such opportunities. Here again, the readymadeness of their life is a terrible obstacle. There are thousands of children in New York who have never even seen a horse shod, a loaf of bread baked, a shoe mended, or a bit of carpentry or plumbing done. They know nothing about the different lines of work and cannot be expected to prefer one to another. . . . .

"We must regard the school and the school must regard itself as a *preparation* for life. This it must be whatever else it fails in being, and when it truly fills this role our children will not, as they too often do now, rush from its uncongenial atmosphere into the first "blind-alley" job that offers. Instead they will be eager to acquire the fullest preparation for the best work of which they are capable."

RURAL SCHOOLS, INEQUALITIES IN OPPORTUNITY.

Careful studies made of rural schools in various sections of our country show conditions in many places far from satisfactory. Inadequate housing and equipment, teachers of limited education and of no special training, lack of interest and support on the part of the parents and the community, all these unfavorable conditions are all too prevalent. If "equality of opportunity in education for every American boy and girl" is the national aim in education this, "the weakest link in the educational system" as the rural school has been called, must be strengthened. That this "equality of opportunity" is denied to children in many of our rural and sparsely populated regions is evident.

Dr. Finley says: "The relative inefficiency of the rural school, as compared with the urban, is well know. The annual per capita expenditure for each pupil enrolled in city schools is $40.60; in rural schools, $24.13. These figures are for current expenses only and do not include amounts spent for new buildings, grounds and equipment. But the average amount spent for improvements in city schools, per child enrolled, is $7.16 and for rural schools, $4.82. The same disadvantage operates for the rural child in the matter of teachers. For every dollar the city child has invested in his

teacher, the rural child has fifty-five cents. . . . .

"Fortunately, the rural school situation is attracting more and more attention, and most hopeful sign of all is the fact that in many sections of the country the rural population itself is aroused. . . . . Every state is responsible for its rural children just as much as its city children and cannot afford to discriminate in favor of either. But the real solution of the rural school problem can come only from within; when the farm population is awake and articulate on the subject of its schools, rural education will be alive and progressive."

A recent survey of eleven thousand schools in New York State made by the New York State League of Women Voters with the cooperation of the State Department of Education revealed the fact that 15 schools in the state had only one pupil each; 52 schools had two pupils each; 167 had three pupils each; 392 had five pupils each; and 3,015 had less than ten pupils each. Under such conditions consolidation of school districts would be found desirable. The National Education Association in urging the advantages of the consolidated graded schools makes this suggestive statement.

"The small local district with its one or two-teacher school comes down from an earlier time. Communication was slow and difficult, educational needs were simple and the little red school house served a great purpose. That day has passed. The small district capable of supporting but a one or two-teacher school is no longer effective. Where it exists in large numbers, poor teaching, school terms of but a few weeks, and illiteracy abound.

"Educational progress in many States waits upon the time when modern, consolidated graded schools replace the obsolete ineffective but expensive one and two-teacher schools.

"In our cities such ineffective school plants are no longer tolerated. Their existence in thousands of rural communities need not be continued. Good roads have removed the greatest obstacle to school consolidation. There is no reason why the percentage of native-born illiteracy in rural communities should continue to be four times as high as in the cities."

FEDERAL LEGISLATION FOR EDUCATION.

Since education is of primary importance to the nation, there has been an increasing desire that it should receive proper national recognition by the creating of a Department of Education, with the Secretary of Education a member of the President's Cabinet. At present the educational work is scattered through several Federal Departments. Such a Department would centralize and coordinate effort, and promote educational activities of national importance. President Coolidge in his annual message to Congress approves of the establishment of this Department. He says: "I do consider it (education) a fundamental requirement of national activity, which accompanied by allied subjects of welfare, is worthy of a separate department and a place in the Cabinet."

The Educational Bill before the present Congress provides for the creating of a Federal Department of Education, and also for Federal aid to encourage the States in (a) the removal of illiteracy; (b) Americanization of the foreign-born; (c) equalization of educational opportunities; (d) promotion of physical education, including health and sanitation; and (e) training teachers.

This bill also provides for a National

Council on Education, not to control the schools, for control is left to the States and local school boards, this Council simply provides an effective agency for considering subjects relating to the promotion and development of education. "This Act shall not be construed to imply Federal control of education within the States, nor to impair the freedom of the States in the conduct and management of their respective school systems." It also in no way interferes with the management of private or parochial schools.

In *The Child and America's Future* Dr. Stowell writes:—"It has been strongly felt that, inasmuch as the matter of education is of vital concern to the nation as well as to the local community, the nation must, for its own sake, see to it that educational opportunity for its girls and boys is more evenly distributed than it is today. The idea is, not to have education nationally controlled, but to have it nationally assisted where it is today weakest. The Knights of Columbus have, perhaps, been the most bitter opponents of the proposed measure. As a matter of fact, it is not a new policy for the Federal Government to grant aid to public education. From the earliest days of our history down to the present time, it has aided education both through grants of public land and of money. Now that the per capita resources of the country are so unequal, it would seem to be both fair and proper that the Federal Government should undertake more nearly to equalize educational opportunities by granting aid where it is most needed."

COMMUNITY AND PARENTAL RESPONSIBILITIES FOR SCHOOLS.

In any study of our public school system and ways of strengthening its weak points, the personal question comes, What can I do to help to strengthen that which is weak? What specific duty is mine?

Each individual voter in any community and in any State can give a very practical answer to this question. A wise selection of our state legislators and members of school boards will determine the efficiency of the schools in state and local communities. Constant vigilance and unselfish interest is the price we must pay in behalf of efficiency. The people through their state laws should require all schools to meet certain vital requirements. The State should require that English should be the basic language of instruction, and that all schools should give lessons in citizenship. Through an adequate state equalization fund they should guarantee all children a fair educational opportunity. That this equalization is needed may be seen from just one instance of inequality of many, in statistics furnished by the United States Bureau of Education. In district No. 27 of one of our states there is an assessed valuation of $33,000 per child; in district No. 1 only $723 per child.

Another practical way is that of adequate financial support. Dr. Finley says of taxation: "The citizen who objects to school improvements because they raise taxes has a very narrow view. . . . . Every thinking citizen knows that, considering the waste in much of our civil and state government, the size of our national budget for purpose that cannot be considered constructive and the magnitude of our national bill for luxuries, we are far from the point in national economy where we cannot afford increased support for education. There are only two things to consider in school taxation; first, whether we are wasting money in other lines that might be used

more profitably for schools; and second, whether our school funds are properly administered and sufficient."

When a different method of obtaining money for public schools is adopted a more adequate support will be secured. The property tax is the chief source of revenue for public schools, and in many communities it is their only support. Regarding this method of school revenue the following is quoted from the *Research Bulletin* of the National Education Association:—"The property tax is condemned in modern times because property is no longer a fair measure of ability to pay taxes. The tax on physical property is a heritage of the day when the possession of property was a reasonable indication of a man's ability to pay taxes. About the only form of wealth that existed was a man's farm. If he owned large areas of land, he was a rich man; if he did not, he was most likely poor. Since it was the intention to tax every man according to his ability, a general tax on property was a fair means of raising revenue.

"Today it is different. A railroad president may receive a salary of $100,000 a year and not pay one cent toward the support of the public schools. By investing his income in tax-free securities, of which there are at least twelve billion dollars' worth available in the United States, one may enjoy a large income and escape his just share of the cost of the schools. A great wholesale merchant may carry on, in a few ramshackle buildings on land assessable at but a nominal value, a business that brings in profits of thousands of dollars each year and pay but a pittance toward the support of the schools."

When many of the men who have been financially successful owe much of their ability to earn large incomes to the education and training received in the public schools it seems only equitable and just to have school funds share in all income, inheritance, and business, taxes. Professor E. R. A. Seligman of Columbia University says:—"The sooner we realize that the real basis of taxation, the real criterion of ability to pay has changed from property to produce, or yield, or earnings, or profits, or income, the better for all concerned."

In any study relating to human well-being nothing is more important than the personal element. No school law, no administrative machinery can take the place of a real, vital interest in the welfare of their schools on the part of the citizens and the parents of a community. "So long as our children, the inhabitants of our communities, are being educated in the schools, it is, not only our business, but our duty to know 'what goes on at school' and to act on our knowledge. The state has the ultimate responsibility for schools, but the community and the parent have the most vital responsibility. The surest way of vitalizing American education is to make the American school a living issue in every community."

THE CHURCH AND THE SCHOOL.

"The Church has been the mother of the school in America. We can never overestimate the value of the heroic, patient, God-fearing service of those pioneers of the Church who laid the foundations of the schools, especially the higher schools and colleges, all the way across this continent." The schools and colleges of the Christian pioneers have been centers of blessing. The village academy of former days with its consecrated Christian teachers surrounded by groups of earnest, self-sacrificing students eager for an education, gave to America and to the world many noble

leaders in Church and state. Because of the religious training and thorough instructions of those early days, which left to those who followed after the precious heritage of high ideals in character and life "we are debtors." Because of their devotion and sacrificial service, we are under obligation to see that the present and future generations of youth are given opportunity for definite Christian instruction as far as it is in our power.

"The State has taken over a good share of their pioneer task. But in newer communities that work must still be carried on by the missionary institutions, which are but the pioneers of to-day; as, for example, in the southern mountains where, owing to the poverty of the country and the isolation of the people, the system of public instruction through popular schools has practically broken down. The typical school in the southern mountain district is maintained for only two or three months of the year. The teacher in most instances has had no Normal training and has scarcely been beyond the fifth or sixth grade herself. The children are taken out of school to work in the fields and help support the family. The Church has

SHOWING INSTITUTIONAL WORK

If your play things consisted of broken dishes and if mother locked you in for safety when she went to work, wouldn't it be a pleasant change to go to the day nursery, where there were blocks and balls, clean beds and clean lunches, and a houseful of playmates?

established schools for Normal and industrial training with the purpose of raising up leaders and teachers for the local communities. The increasing school year and rising standard of school excellence is largely due to these missionary contributions of the Church." Similar work has been done by the Church in Alaska, Porto Rico, and among the Indians scattered over the country. These groups of people "can never fully discharge the debt they owe to the missionary vision and missionary gifts of the Church for these educational opportunities, as we cannot pay our debt to those who one, two, three or more generations ago gave like service in what are now prosperous communities."

Since Dr. Stowell's text book treats in a definite way the work of the Church through her Home Mission boards in the care and education of children, it is fitting here to quote at length from *The Child and America's Future.*

"We are told that in India today one of the problems of the Christian Church is the large illiterate constituency pleading for Christian baptism. The perils of an illiterate Church in India and in other foreign fields are real and threatening. Yet in the United States we have thousands of Christians who cannot read their Bibles and we have Churches, not a few, where the percentage of illiteracy in the membership ranges from twenty-five per cent upward. The hope in such a situation is that we can readily see its dangers. These perils can be remedied when those who profess the name of Jesus Christ stand ready and eager to do their part in making the schools in their own communities what they ought to be. . . .

"There have always been certain aspects of the educational situation which were too aggravated for individual communities to handle. In such cases it has often been the Christian Church that has been the first agency to grapple with the conditions of educational need. The Church has never sought to do what the community could do for itself, but to meet cases of urgent need. Instinctively the Church has felt that this mission was to drive out the darkness of ignorance by bringing in the light of education. There has not been an undue amount of theorizing about it, but the Church has gone at the job and done it as well as she could with the resources which were placed at her disposal. We may perhaps note to advantage some of these tasks which the Church has bravely undertaken.

Among Mexicans and Spanish-Americans—

"It was in 1848 that by the treaty of Gaudalupe Hidalgo made with Mexico we acquired a vast territory which included most of what we now refer to as our great Southwest. It was indeed a sparsely settled country, but, such as it was, it had been for more than three centuries under Spanish and Mexican control. Schools were almost unknown, the population was illiterate, and the language was Spanish, not English. Even as late as 1857 we are told there were in the entire territory of New Mexico only 460 pupils attending school, or one to every 125 of the population. The population of New Mexico at the time was 61,547.

"'The federal government did little to promote education. In 1855-56 the territorial legislature approved a bill establishing a common school system for the territory to be supported by public taxation. The measure was submitted to the people for approval. Instead of being approved it was rejected by a vote of 37 to 5,016. It is perhaps worthy of

mention that about the same time the United States government, acting from the desire to encourage education in the territory, purchased a number of books and sent them to New Mexico. The territorial legislature, however, refused to pay the freight charges on the books and left them to be sold for the freight or to be destroyed at the discretion of the freight agent. As late as 1870, a home missionary says that in New Mexico there was not a public school house to be found, hardly a Bible in one family in a thousand, and only a few other books. In fact, New Mexico did not have a public school law until 1891. It is not surprising that the 1910 Census reported an illiterate group in New Mexico amounting to 20.2 per cent of the population over ten years of age or that the 1920 Census reported a larger percentage of native-born white illiteracy for New Mexico than for any other state in the Union.

In the face of such need, the Church could do naught but respond. Home missionaries entered the region almost as soon as the Stars and Stripes were hoisted over it. Their best efforts were, however, of little avail in the face of the ignorance which prevailed, and they were very soon driven to do educational work. Even a Sabbath-school could not be conducted effectively until pupils had been taught to read. Informal schools sometimes taught by the wives of the missionaries were organized. Then the need for regularly designated teachers was felt. Plaza schools were started, and, on the whole, a large amount of educational work was done.

"As time went on, still other needs appeared and boarding-schools were organized where more advanced training and training under more auspicious circumstances than were provided by the ordinary day school arrangement in the plazas could be provided. These schools proved to be, not only the simplest and most effective means for Christian civilization, but they also furnished the means for training Christian leaders. A little later, particularly in more recent years, large numbers of Mexicans migrated to the United States and settled in Texas, Arizona, California, New Mexico, Colorado, and other states. These Mexicans often brought or raised large families of children who were being woefully neglected in multitudes of ways. This situation presented a fresh challenge to extend the educational work already begun. Today in our border states there are approximately forty schools supported by Churches through their missionary agencies, which are devoted to the training of boys and girls from Spanish-American and Mexican homes in our Southwest. These schools are teaching the English language to many pupils who otherwise would grow up with a working knowledge of Spanish only. They are giving a helping and encouraging hand to multitudes who would never have the courage to stay on in the public school and they are bringing under genuine Christian influences many who would, under other conditions, never have a chance at the best things in life. . . . .

"There is much yet to be done, but our great Southwest is a finer and more wholesome place in which to live and thousands of individuals are living richer, freer, fuller, and more Christian lives because the Christian Churches all over America have, for nearly three quarters of a century, stood back of their missionary organizations in their attempts to carry the gospel of enlightenment to the Spanish-speaking boys and girls of a vast section of our country

through the agency of mission schools.

"Negro Mission Schools—

"Once more the Church faced a tremendous educational need in the person of the American Negro. A little more than half a century ago four million uneducated American Negroes faced the nation. The communities in which they lived, weakened by a long and unsuccessful struggle, were entirely unprepared to cope with the situation. Again the Church stepped forward and, without asking to be excused from an obligation which it might have avoided, undertook to do its bit in teaching the American Negro. At first the aim was avowedly to teach the Negro to read and write. Schools were many in number, but crude in form. Fathers and mothers and grandfathers and grandmothers were grouped with their children and their children's children around the open primer to master the intricacies of the A B C's. . . . .

"Such schools marked the beginning, but out of them grew the graded school, the academy, and the college and professional school, until the schools for Negroes supported by the Christian people of America and by the Churches of America total into the hundreds, and the number of pupils who have been taught by their graduates run into the millions. Enormous is the impress which the mission schools for Negroes have made upon our national life and upon the Negro constituency of the Christian Churches. It is true that in spite of all that has been done, the education of the Negro in America is only well under way, but any story of the American Negro, or, in fact, any story of America herself which leaves out of account the achievements of the schools which have been supported for our neglected populations by our Churches through the mission boards, is a story which is incomplete and unsatisfactory. In the building of America and in the maintaining of Christian American ideals in our country, the mission school has made an imperishable place for itself in our national history."

Returning to the text book, *The Debt Eternal,* we note that Dr. Finley closes the chapter in which he discusses Children and Schools with these earnest words:—"The Church has a continuing responsibility for every school child; for the school in our heterogeneous communities cannot alone minister to all the needs of the child. The Church must stand, if not as the little Church I knew best did, across the road from the school, at any rate, near enough to supplement with its eternal ministries the teaching of that which is temporal."

Not long ago a man of national reputation wrote a book ("You are the hope of the world") addressed to the girls and boys of America. In it he sounded forth this ringing challenge, "Girls and Boys of America you are the hope of the World." Over and over he repeated these words, until it seemed as though every young person who come within reach of the book must have burned into his soul, "Girls and Boys of America, you are the hope of the World."—"From the Child and America's future."

FOREIGN CORRESPONDENCE.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

THE "SUNDAR SINGH" OF ABYSSINIA.

This man's name in Amharic, is Gebre Egziabiher, which means God's slave or servant. As a young man he took part in several inter-tribal feuds, then so common among the Abyssinians. He is a native of the province Gondar in Northwestern Abyssinia.

When Gebre Egziabiher had become older and had settled down as a farmer in his own province, his conscience began to trouble him because of his wrong doings as a young man. He thought a good deal about his own life, but through all his ponderings he could not get peace. "If I become a monk," he said to himself, "and live separated from the world, only praying and fasting, perhaps God would forgive my sins." So it happened, that he went into an Abyssinian monastery and donned the monk dress.

In the convent he experienced the same as did the young Martin Luther. His distress only grew worse and worse, the more he tried to gain righteousness through his own efforts. From a friend to whom he opened his heart, he received the advice to make a pilgrimage to the Holy Land, and to pray at Our Saviour's tomb. "Through this," said his friend, "you don't only gain righteousness for yourself but you also gain a surplus, through which you can help others."

Shortly after this we find Abba (i. e. father) Gebre Egziabiher, as he was called in the convent, walking by foot through Abyssinian highlands crossing rivers and deserts in order to reach the port of Massawah, where he hoped to find a boat by which he could cross the Red Sea and so reach Palestine.

Just outside Massawah, the Swedish Mission then had a station called M'cullo. There the Mission had an Engheda Beit (i. e. stranger's house) thus providing a resting place for pilgrims and others who in large numbers used to pass through the port. We believe that it was through God's care for those who even unconsciously seek Him that our friend Abba Gebre Egziabiher was led to this Engheda Beit at the Mission. Here he heard for the first time God's Word in his own tongue, and here he got a Bible which he could read and understand. In the Abyssinian Church the priests and monks read the Word of God only in Goese, the ancient Ethiopic language, not understood even by themselves.

God blessed the reading of His own Word, so that Abba's eyes were opened and he found salvation through Jesus Christ. The atonement for his sins through the death of the Son of God became clear to him. He experienced the same as Christian in Pilgrim's Progress. His burden fell off when he came to the Cross and the liberated "slave" rejoiced in the Lord. Having received further instructions, Abba Gebre Egziabiher was received as a member into the Protestant Congregation at the Mission. For the time being his journey to Jerusalem was given up. He began to work as Colporteur, thus spreading God's Word among his countrymen in Massawah. One thought, however, was constantly in Abba's mind. He could never forget all those brethren who had gone to Jerusalem in order to gain righteousness through their own works. His soul went out in pity for them, because he now understood that their struggle was in vain. Moved by this thought, Abba himself went to Jerusalem and worked there for a time as Colporteur and Evangelist among the pilgrims.

After a few years we find our monk again in his homeland. There he has ever since continued his good work as a messenger to God among his own people. For many years he has now walked from house to house and from town to town all through the country. He has never left off wearing the monk dress. When he comes as a stranger to a village the people are always willing to receive him into their houses. His dress tells them that he is a Holy man and to such, Abyssinians are always anxious to extend their hospitality, thereby hoping to gain merit before God. Thus our friend is offered a place near the fire in the smoky hut in order to warm himself if the evening is chilly; warm water for

his feet is brought forth, a very refreshing thing after a tiring walk along dusty and stony path. When his hands also are washed, he is invited to take part in the family's evening meal. Later on the neighbors gather to see the Holy man and to hear what he has to tell them. "Shall I sing 'Jerusalem songs' to you?" Abba asks. "O, yes, nothing could be better," is the answer. Then Abba sings the Gospel of Salvation to his own peculiar tunes so well suited to the Abyssinian.

So Abba Gebre Egziabiher has continued for years. God only knows how many souls have been won through his faithful service. During the last ten years he has mostly stayed in Addis Ababa the capital of Abyssinia. There he is mostly known under the name of Abba Paolos, because he so often in his teaching comes back to what the Apostle Paul says about salvation. The Abyssinian Church celebrates besides Saturdays and Sundays, which are both considered sacred, a large number of Saints' days, amounting all in all to about two hundred. On these days, Abba goes sometimes to one, sometimes to another of the numerous Abyssinian Churches in and around town. One finds him there sitting upon a wall or near a gate reading aloud out of his Bible or explaining the Word of God to anybody who cares to listen. Thousands have heard the truth through him in this way.

Abba is a man of peace. If somebody tries to argue with him concerning doctrinal points, his only reply is, "Read the Bible." He has many enemies, but many more friends. He is often asked why he does not teach the legends concerning the Saints as other monks and priests do. His reply is, "Is not God's own Word the best food for the soul?" He is never contradicted by an Abyssinian who firmly believes in the Bible as the Word of God. It does one good to look into Abba's bright smiling face and people who meet him on the road sometimes stop to ask him to bless them. There is one thing he cannot understand; that is, why the Christians should be divided into so many different denominations who often oppose each other. He thinks that all Christians ought to understand and love each other, because we all have the same Father and one Saviour.

As regularly as possible he attends the worship at the Swedish Mission in Addis Ababa and if asked he is always ready and glad to bring a message about Christ. One usually has to remind him to be short otherwise he might begin with Genesis and keep on expounding the Way of Salvation through to Revelations, if his audience is willing to listen. He is old now, does not know his own age, but it must be at least 70 years. In spite of his advanced age he has a keen sense of humor as well as a strong liking for company. During the rainy season he feels the cold badly and for this reason wears much clothing. On top of his ordinary monk dress he wears a very heavy fur cape and on his head a cap of the same material. A friend referring both to the fur of Abba's dress and to the fact that he wears his monk cape in order to reach his own people, jokingly asked him if he was a wolf in sheep's clothing. Abba promptly replied by continuing the quotation thus. "By their fruits ye shall know them." Adding, his usual: "Does not our Master say so?"

If for some reason the hostess at the Mission has forgotten to invite Abba for dinner after the Sunday service, it does not embarrass him to ask her if she has not sufficient food for him today, while there is a peculiar twinkle in his eye.

Few Abyssinians have such a deep understanding for the innermost side of Christian life, and even among Christians in our countries it is rare to find one who through God's Grace can speak so frankly and yet so lovingly to their brethren about their sins as can Gebre Egziabiher. This saintly man is leading a life of constant prayer. Once when he was invited to stay over night in the house of one of our teachers in Addis Ababa, he was heard praying for hours while other people were sleeping. He struggled with God for the salvation of his own people of Abyssinia. Surely in His own time God will hear these earnest prayers. He often expresses his re-

gret that the priest's of the Abyssinian Church do not want to read the Bible in the language of the people. His Eastern method of expression on this subject is rather touching. "The chickens talk their own language, other birds praise God in their tongue, all other animals use their own language, but when my people want to praise God, they do it in a foreign tongue. Isn't that the height of folly?"

Concerning the ultimate result of the mission work in Abyssinia, he is always hopeful; in fact he could be nothing else, because he is so constant in bringing this need before the Lord in prayer. A missionary who was going home on a furlough had to talk with Abba. He asked him for a message to bring to the friends of the mission at home. Abba said among other things; "Tell our friends in Sweden who work and pray for us that your work is not in vain in the Lord, 'but he continued, using Our Master's words from Luke 10:20. "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in Heaven. This is my greatest cause for rejoicing."

We who are wishing that God's Kingdom may come in Abyssinia are thanking the Lord for His servant Abba Gebre Egziabiher, the Sundar Singh of Abyssinia, and praying that God may give him many more days of useful service among his own people.

MRS. E. D. SODERSTROM,

Note—Mrs. Soderstrom is the wife of Dr. E. D. Soderstrom who so kindly helped our Mission at Sayo in the interim of Dr. Lambie going on furlough and the arrival of Dr. Gilmor. The Soderstroms are now located and doing a good work at Nekempti—Editor.

SUDAN

Mrs. D. S .Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

A NATIVE FUNERAL.

Funerals vary so much in detail that the description of one does not always convey to the mind what would be a correct general idea. The description of the funeral of our late beloved president, for example, would read quite differently than that of the ordinary pauper, and this would hold true in every land. If we were to describe for you the funeral of a prince or a king among the Shulla people it would differ in every way from that of the poor, homeless, friendless person. There would be a great difference in the ceremonies, the crowds that attend, the sacrifices, the way and place where the grave was dug, and the length of time spent in mourning. Yet those who are poor, lonely and friendless in this life and have no hope for the future, are the ones for whom we have no sympathy, and hence it is of one of these we have chosen to write.

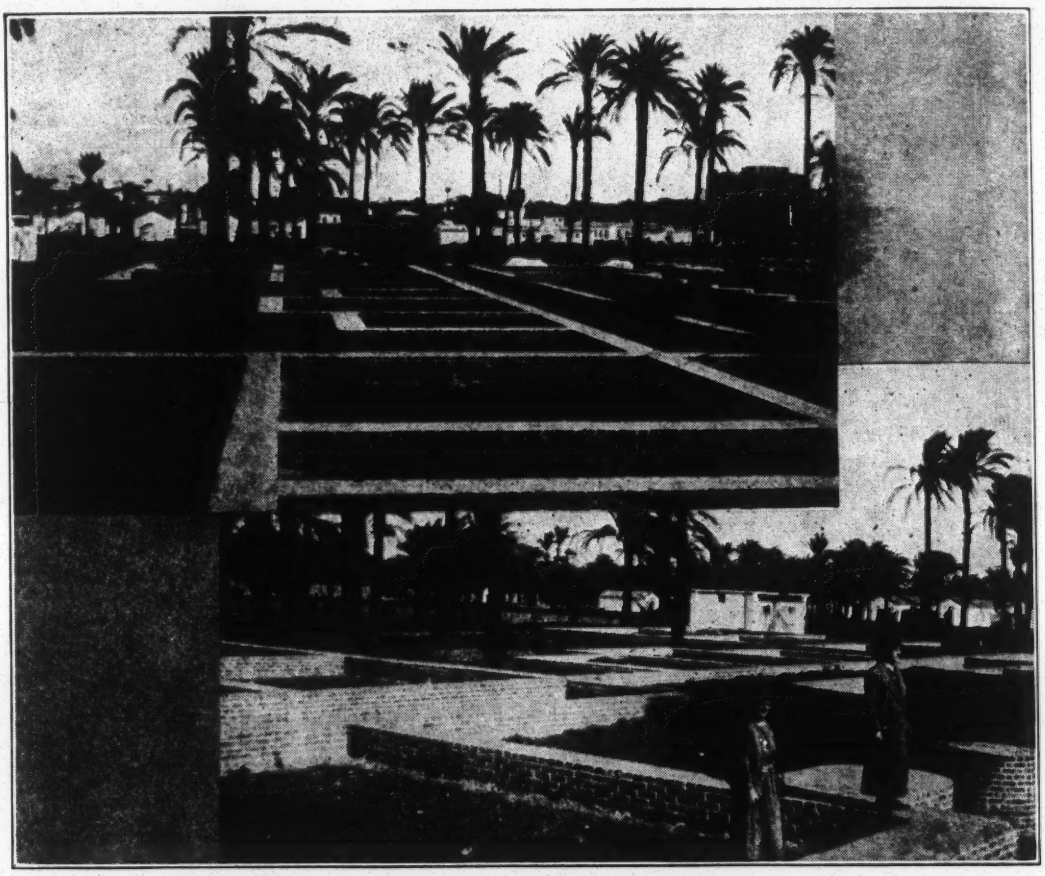
This poor, old Shulla woman was ill, and too old to carry water or grind food. Hence she was not desired by her friends, so was brought to the clinic for treatment, and was deserted. She had no one to bring her water or food except as some patient at the clinic, not so helpless as herself, might condescend to share with her. This they would not have done, but one so near death's door, if refused, would heap some great curse upon them, and they in turn would die. While on the other hand if the person is be-friended he will send a blessing upon the giver. For this reason a person very often will receive many gifts and kindnesses when nearing death's door.

We were alone at the station and were not aware of this woman's presence upon the compound until one morning word came to us that one of the clinic patients had died. Not being able to make out just who it was we went to investigate for ourselves. We opened the door, and there she lay upon the bare, dirt floor, one arm doubled up under her head, her last and only comfort. We called to her, and she half rose and crawled to the door. While there was still life we could tell that she had but a few more hours in this sad and lonely world, and beyond that for her there was only the blackness of darkness. And how they do fear and dread that great monster, death, for where there is a people untouched by the gospel death has its sting and the grave has its victory.

One of the workmen, a former acquaintance of this woman, offered to

FOREIGN MISSIONARY CONFERENCE, NEW WILMINGTON, PA.

The new missionaries under appointment and the furloughed missionaries, with a few of the children, at the Pre-Conference of 1923 at New Wilmington. These are all members of the United Presbyterian Church of North America.



PRESSLY MEMORIAL INSTITUTE ASSIUT, EGYPT

Showing the foundation now ready for the completion of the much needed enlarged Institute. Dependant upon the funds promised in the New World Movement Survey.

Photo by Mary Wilgus.

take her into his home to die. This was more perhaps because he feared the curse of her departed spirit than because of any generosity on his part. But how was he to get to the village? She could not walk and no one would carry her for if one touched a dead body he might become very ill and die. True she was not dead yet, but she might die on the way. If she were a friend they might take the risk, or if she were a rich person there would be a sacrifice of cattle and then there would be meat to eat. But who would take the risk for a poor, friendless, sick person whom no one wanted around? After much pleading we secured four men who carried her to the village.

The next day was Sabbath and we had preached our first Shulla sermon, and were contemplating a nice, quiet, Sabbath afternoon of rest when the man who had taken the sick, old lady into his house came to our window and said he was seeking our help. He said the woman had died and the people who bury the dead had refused to bury this woman because she was poor and there was nothing in it for them. He also said that they were very angry because he had brought this woman into the village. They said that he could take her and throw her into the river. Of course we would help him, for is it not a missionary's business to help those in need?

In vain did we plead and reason with all those about the place but no one was willing to run the risk of contracting some disease, or bring such disease upon his child or some member of the family. For them it was all a risk and no gain. So we said that we would do it alone, and we gathered up the necessary tools and started. The clinic servant and another followed, and there we spent the afternoon taking our turns digging the grave, for the ground in this country in the dry season is like digging in stone, and the sun was shining in all his strength.

This grave we dug close to the house where the woman died. All people are buried in the village. The grave was dug as any grave in America is dug but when we reached a depth of five feet, a hole in the wall of the grave and the same length as the grave, was dug. This was just large enough to receive the body, and conceal it well. While we were digging the grave a chicken was sacrificed, and unlike other sacrifices the meat was not eaten but was buried with the body. The women of the household acted as pall-bearers, and the body was brought to us wound around with a cloth and presenting somewhat the appearance of a mummy. About the feet was tied a very small mat of grass dyed various colors, and around the ankles they had a string of beads. A woman once told me that a person would be rejected by God unless he had this string of white beads about the ankle when buried.

A sun-dried cow skin was brought out from the house and split in the middle. These skins are the only form of bed possessed by these people. One half was laid at the bottom of the shelf tunneled in the side of the grave and the body was laid on this skin, and the other half was placed over the body. The women then went to the river and brought water to mix the mud which is always used to seal up the side of the grave, thus making the compartment almost air-tight. The grave was then filled in and rounded up as we do in America.

The strange thing about this Shulla funeral was that all was so quiet. There had been no beating of the drum to announce the death to the neighborhood, no weeping, no wailing, no dancing and charging of warriors to drive away the evil spirits, no day for plastering over the grave when there is feasting and dancing. No day set for the big mourning when all shall come from far and near to mourn and feast and dance, while a number of oxen are sacrificed.

There was no ceremony except the sacrificing of the chicken. Could we let it go at that? Our knowledge of the language was very limited indeed, as we had not been here a year at the time, but we felt that something must be said so we spoke a few words of broken Shulla to the by-standers, and led in prayer. How much they gathered from what we said we do not know, but God at least knew

our heart, and at the grave of this lonely woman we resolved to be ever true to the task He has committed to our care, that this people who live in darkness may see the light, and that they may know that the sting has been taken out of death.

REV. J. A. HEASTY.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

SETTING: THE WEEK BEFORE CHRISTMAS, IN YOUR CENTRAL SCHOOL FOR GIRLS, IN ALEXANDRIA.

January 19, 1924.

Dear Friends:—

Certainly even a visiting stranger must feel from the very atmosphere of the place that something unusual is afoot. The Kindergarten Theory room is a mass of 32 rosy crepe paper dresses, costumes for a drill. A stream of girls and teachers pours into the office reporting the arrival or failure to arrive of Arab head-dresses, angel's wings, shepherd's crooks, waterjars and cheese cloth. At every intermission, from every available corner, ring forth peals of song in Arabic, English and French, and the after school hours are filled with rehearsals. Behind any door, or in any corner one may find parcels of rice, flour, and sugar which are part of the children's White Gift to the King. It is going to be Christmas and we are going to have an entertainment!

The great day arrives. The morning has been given over entirely to dress rehearsal. Last instructions have been given. We disperse, to gather again for the entertainment at 4 o'clock in the afternoon. The dress rehearsal has gone as such usually do, very poorly in spots. But long experience of our children's amazing power to arise to an occasion has given us hope.

Long experience has taught us also not to open the Auditorium doors to the waiting crowd of interested friends and relatives until the school children have been given their places and are all settled. But at half past three we throw open the big doors to what one of the teachers calls "The Incoming Deluge." And deluge it is! Useless the ushers; they can only flee for safety out of the mad inrush of interested people. In three minutes, the more than 400 seats on the floor of the Auditorium are three fourths full, and we re-assemble our ushers and begin to bring order out of chaos. Long before four o'clock, we have had to move all the school girls whom we so carefully settled into seats, up into the school rooms which overlook the auditorium, opening upon it some-

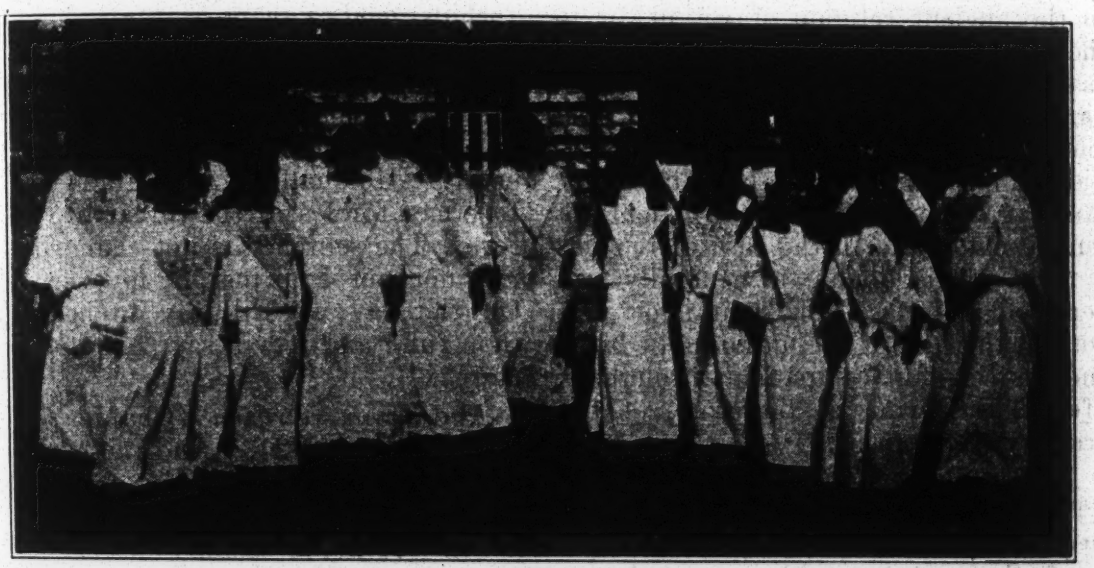
Part of the characters in the play "The Shepherds," Christmas 1923—Alexandria Central Girls' School.

what like boxes of a theater, and little later yet even all standing room is filled.

And, after all, it is only a children's school entertainment; it is carols and drills, exercises and a little play in Arabic with the real Christmas story in it. It is the public giving of the children's Whit Gift—almost fourty-five dollars in money besides the rice, sugar and flour. But the crowded mass of people is interested through it all; and when the final tableau of Virgin and Child and Angels is set, and the Shepherds glide in to kneel in adoration to the strains of Christmas Carols softly sung off stage, a reverent awed hush falls over the crowd and no one ventures to break the spell by ill-timed applause, though the scene is very beautiful. And one at least of the school folk, breaths a sigh of relief and a prayer of thanksgiving that the Christians, Mohammedans and Jews who make up the audience have been touched by the awesomeness of the coming of the Child. And as the last strains of "Joy to the World" ring out, and the crowd, many of whom we count our friends, scatters with Happy Christmas Wishes, we feel that all the great amount of work that has gone into making this a successful hour, has been more than justified. For it has accomplished its two objects; it has been well enough done to be good advertising for the school; and it has brought graphically to the people the story of the coming of the Christ.

The next day we distribute to some thirty of the very poor the children's gifts. And Christmas, in so far as the school is concerned is over. But who shall say what their giving of gifts, their thought for others, has built into the children's lives, or what of progress for His cause has come through this which on the surface has been only a school entertainment.

ELSIE M. FRENCH.



Some of the girls of Alexandria Central School dressed for an exercise in the Christmas entertainment 1923.

SUPERSTITIONS OF ISLAM.

The following are some selections from Dr. Zwemer's book on "THE INFLUENCE OF ANIMISM ON ISLAM." He has given me the privilege of using anything from this book in lieu of his writing a special article for the Magazine, a thing which I have repeatedly asked him to do. And, so since many of the readers of the Magazine may never have the privilege of reading this interesting book, I think it will be very profitable to those who are interested in mission work in these Moslem lands to get a glimpse of some of the superstitions we are up against here in Egypt.

As Dr. Zwemer says and as we more humble missionaries so well know, the religion of the common people is mixed with hundreds of superstitions many of which have lost

their original significance but still bind mind and heart with constant fear of demons, with witchcraft and sorcery and the call of creature-worship.

The primitive religions had points of contact with Islam that were mutually attractive. It stooped to conquer them but fell in stooping. The student of Islam will never understand the common people unless he knows his curious beliefs and half-heathen practices. The missionary should not only know but sympathize.

In popular Islam we missionaries have to deal with men and women groping after light and struggling in the mire for a firm foothold on the ROCK.—Editor for Egypt.

The Familiar Spirit Or Qarina.

Among all the superstitions in Islam there is none more curious in its origin and character than the belief in the Qarin or Qarina. It probably goes back to the ancient religion of Egypt, or to the animistic beliefs common in Arabia as well as in Egypt, at the time of Mohammed. By Qarin or Qarina the Moslem understood the double of the individual, his companion, his mate, his familiar demon. In the case of males a female mate, and in the case of females a male. This double is generally understood to be a devil, shaitan or jinn born at the time of the individual's birth and his constant companion throughout life. The Qarina is, therefore, of the progeny of Satan.

The Shadow Is A Second Soul.

The following are some quotations from the Mohammedan Holy Book, the Koran setting forth these beliefs in the evil mate which is born with every one.

As you read them, dear reader, will you not pray earnestly that God will turn all these to the true yoke-fellow, our Lord and Saviour Jesus Christ, who has come to seek and to save all such who are bound with chains of the evil one.—Editor for Egypt.

There are many passages in the Koran in which this doctrine is plainly taught, and by reading the commentaries on these texts, a world of superstition, groveling, coarse, and, to the last degree, incredible, is opened to the reader. The Koran passages read as follows: (Chapter of the Cave, verse 48), "And when we said to the angels, 'Adore Adam,' they adored him, save only Iblis, who was of the jinn, who revolted from the bidding of his Lord. 'What will ye then take him and his seed as patrons, rather than me, when they are foes of yours? bad for the wrong-doers is the exchange.'" The reference here is to the words, "Satan and his seed." (See especially the Commentary of Fahr al Din al Razi, margin Vol. VI, p. 75.)

In speaking of the resurrection when the trumpet is blown and the day of judgment comes, we read: (Chapter Kaf, verse 20-30), "And every soul shall come—with it a driver and a witness; 'Thou wert heedless of this, and we withdrew thy veil from thee, and today is thine eyesight keen!' And his mate (qarina) shall say, 'This is what is ready for me (to attest).' 'Throw into hell every stubborn misbeliever—who forbids good, a transgressor, a doubter! WHO sets other gods with God—and throw him, ye twain, into fierce torment!' His mate shall say, 'Our Lord! I seduced him not, but he was in a remote error.' He shall say, 'Wrangle not before me; for I sent the threat to you before. The sentence is not changed with me, nor am I unjust to my servants.' On the day we will say to hell, 'Art thou full? and it will say, Are there any more?'"

And again we read: (Chapter of Women, verses 41, 42), "And those who expend their wealth in alms for appearance sake before men, and who believe not in God nor in the last day; but whosoever has Satan for his mate, (qarina) an evil mate has he."

Again: (Chapter of the Ranged, verses 47-54), "and with them damsels, restraining their looks, large eyed; as though they were a sheltered egg; and some shall come forward to ask others; and a speaker amongst them shall say, 'Verily, I had a mate (qarina) who used to say, "Art thou verily of those who credit? What! when we are dead, and have become earth and bones, shall we be surely judged?' He will say, 'Are ye looking down?' and he shall look down and see him in the midst of hell. He shall say, 'By God, thou didst nearly ruin me!'"

(Chapter "Detailed," verse 24), "We will allot to them mates, for they have made seemly to them what was before them and what was behind them; and due against them was the sentence on the nations who passed away before them; both of jinns and of mankind; verily, they were the losers!"

(Chapter of Gilding, verses 35-37), "And whosoever turns from the reminder of the Merciful One, we will chain to him a devil, who shall be his mate; and verily, these shall turn them from the path while they reckon they are guided; until when he comes to us he shall say, 'O, would that between me and thee there were the distance of the two orients, for an evil mate (art thou)!' But it shall not avail you on that day, since ye were unjust; verily, in the torment shall ye share."

To speak of only one of these passages, what Baidhawi says in regard to the Chapter of the Ranged, verse 49, leaves no doubt that the qarina, which has been the mate of the believer all through life, is cast into hell on the day of judgment, and that this evil spirit, which is born with every man, is determined to ruin him, but that the favor of God saves the believer, and that one of the special mercies of heaven for the believer is to behold his companion devil forever in torment.

M. FINNEY.

(TO BE CONTINUED.)

NEWS FROM ASSIUT.

Assiut, Egypt,
Jan. 21, 1924.

My Dear Friends:—

Following Evangelistic Services in our three schools here in Assiut, our Communion Service was held Dec. 23rd and the largest single accession in the history of the Institutions was witnessed. There were 19 from the College Department, 29 from the Preparatory Department, and 15 from the Pressley Memorial Institute, making 63 young lives dedicated to the Master in one term.

We are encouraged by this because the National Movement in the country has strengthened rather than weakened the prevailing religions of the land. One consecrated young man or woman can do much for the evangelization of Egypt. This is so often brought to our notice.

We had the privilege of visiting a village recently where the boys number about 50 in the school. Only 8 little girls are studying with them. The pastor's wife, a graduate of our school, has not only gotten these girls started but she has sent to our Boarding School 7 larger girls. The only girls of the town numbering thousands who are getting an education of any kind.

The Church was packed in the evening with men of one side and women on the other, beyond the partition, to hear Rev. Neil McClanahan preach. Miss Criswell and I were told that we had attracted many women. Better have a poor motive than none I suppose, for coming to the Lord's House.

After the service it was impossible for us to get out. We shook hands with about 50 of those nearest the pulpit where we were seated, and the place was so blocked with women eager to shake our hands and look at our faces that when the pastor saw the situation, he said, "You can come out this way through the men's side. The men, unconscious of any strange phenomenon, had gone home or about their business.

Our Christmas at the school was a joyous occasion. Thanks to friends at home the girls of the Boarding Department each had a present from under the tree, given out by an improvised Santa Claus. No one, this year, screamed with fright but after our programme, two small girls were even willing to go in search of "Old Saint Nick."

We are looking forward eagerly to the coming of Drs. Anderson and Cleland. Steps are being taken to lay the Corner Stone, of the new "Girls Boarding School" of Assiut while they are here. This very much needed plant is being made possible by the funds coming in through the payment of the New World Movement Pledges.

MARY A. WORK.

CHRISTMAS IN TANTA EGYPT.

Dear Readers of the Magazine:—these stories about our Christmas here in Egypt will be read by you some months later when everybody has forgotten all about their Christmas so even if Christmas stories will be out of season yet we want to tell you just what a good time was given to a lot of little children by some of the thoughful kindnesses of you dear people in the home land.

As you all know the Junior Exhibit of the Women's General Missionary Society is distributed after the May Convention among the different Mission fields, both Home and Foreign. The Exhibit of 1923 at the Los Angeles Convention was to me a specially interesting thing because it represented the work of so many loving hands and showed a desire to make others happy.

The part of the Los Angeles Exhibit which was meant for Egypt was sent in a box to me and it was my duty and pleasure to distribute it here and there.

Everything which was designated to special individuals or to special Mission Stations or Schools I was careful to send to the persons or places designated This was, perhaps, about half of the box of things which came here to Egypt.

The undesignated things, I took charge of and have already distributed most of them. I think that I would like to tell you some of the ways the quilts and bags and dolls and other things went and what a happy Christmas they gave to different ones for the box got here just about in time to take part in Christmas.

Some of the pretty and dainty baby quilts were given to some of the missionary babies and no doubt the persons or societies whose names were found on these quilts have already heard from these babies' mothers for I can assure you that they have been highly appreciated.

Also, a good many of these baby quilts have found their way to little new Egyptian babies for very seldom do these Egyptian mothers provide a layette for the little newcomer. To many of them it is flying in the face of Providence to make provision for the little one. In one home a little baby girl arrived and the little brother was sent post haste to the house of Miss Finney to get one of "those nice soft baby quilts." I was, indeed, glad to have one to pass out. Only today, one of the women who came to the weekly prayer meeting which meets here in my house had a little bare legged baby with her and its little feet were blue with the cold for this has been such a cold chilly day. It made me happy and it made the mother happy too, when I went to my trunk and pulled out one of those baby quilts and wrapped it around the infant. The infant yelled at the top of it's voice for it thought "that strange woman" was going to put eye water into its eyes and the little brother yelled in unison but a sweet cake soon stopped his yells. However, they all went off happy down the steps and the mother was especially happy with the quilt and a little dress for the baby. The dress had also come in the box.

The dolls and the bags were used at the Christmas entertainment being given as prizes for attendance and they created quite an excitement and many a new year resolve was made by many a little Egyptian girl that next year she would come every day to the Sabbath School. So next year if the Exhibit box does not come my way and to be sure I've had my turn at it, well, I'll just have to scratch gravel to get some dolls for all these girls who have made this New Year resolve for I have the feeling that they are going to make good with their New Year resolutions.

This Sabbath School that I am especially interested in does not have any connection with a Girls' School and so is rather a unique effort. We are trying to run it independant of any of our mission schools so as to reach so many of the boys here in Tanta who go to the Government Schools and so are out of reach of the religous instruction in a Mission School. Anyhow, there is no Mission School for boys here in this great city of Tanta and some of us are feeling that we need to do something to reach the youth of this city. So some of the young business men of our Tanta congregation are taking up the matter

and we hope that the effort will be a great blessing to our Tanta congregation.

While the object of the Sabbath School is to reach boys, as they are the needy ones; for the girls have the privilege of the fine Sabbath School in connection with the Tanta Girls Boarding School. Yet a fair sprinkling of girls find their way into this Church Sabbath School, many of them who do not even go to school. These are the ones who got the dolls. How a girl loves a doll! It makes me want to give a doll to every one of them and fill their little hearts with joy.

In closing, I do want to thank all those Juniors who made things for that Junior Exhibit. Perhaps I should have written this letter for the Junior Magazine, but anyhow, I know that lots of the mothers and the Sabbath School teachers and the Junior leaders had much to do with making this Junior Exhibit the success it was. So, thank you, my dear friends for all your thoughtfullness and work and tell the Juniors that their work was worth while.

With much love for you all,

Yours sincerely,

MINNEHAHA FINNEY,

Tanta, Egypt.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

Gujranwala, India,
January 24, 1924.

My dear Friends:—

If one were to write all the news of a busy week such as we have just had in Gujranwala, it would be something more than a letter. This is practically the center of the Mission, there is much work established here, and at present there are twenty-one missionaries located in Gujranwala, so the interests are many. Beside the regular routine of things three important events took place last week: the committee meetings, the baby show, and the Deputy Commissioner's party.

Three committees were in session, the Medical Board, Evangelistic Committee, and the Survey Committee. Every missionary has had a keen interest in the proceedings of the Survey Committee. They are mapping out the needs of the Mission for the next ten years. This has been a request from the Foreign Board through Dr. Anderson and Dr. Cleland who have so recently visited us. The amounts asked for are stupendous, but our needs are great, and our God still greater to supply them. We also have faith in the Home Church who have never yet failed us.

Outside of business the members of the committees brought a lot of life to the station. The Survey Committee alone had Sixteen members to be entertained. When I arrived home Tuesday evening I found our house full of guests. It is delightful to visit with our beloved mission family. The news from other stations is interesting, and we are a comfort and help to one another.

The Queen Empress has instituted a yearly Baby Week for all India. Its object, better babies and better mothers, is a very worthy one. Poor India is sick of this need. It would be difficult to describe affairs on the day of the Baby Show in Gujranwala. The workers did all they could to advertize what would take place so the day would not be a failure. The results proved that next year they will have to study to keep the thing from being so widely known. Two or three thousand eager mothers and children were gathered together. Cultured America cannot realize what this would mean in a place where noise and selfishness are not considered bad manners. Health lectures, physical examinations, and the judging of babies were to be the order of the day, but the mass ruled it otherwise. The distribution of candy and toys was a plan that did not fail, except that there were not nearly enough. From a western standpoint the day may not have seemed a success, but the East and the West are exactly opposite. Who of us can tell what it meant to those hundreds of mothers and children to have had such a "good time."

Saturday evening the Deputy Commissioner and his charming wife gave a party for about one hundred Indian men and the missionaries. Miss McCullough, Miss Scott, and I, who had no proper escort thought it wise not to at-

tend. But we have been told how wonderful an evening it was. The house was decorated beautifully, the table laid with many delectable morsels, and the guests well entertained with music and mysteries. The remarkable part of the party was that all classes and castes met together in friendly intercourse and ate from the same table. There was a room and food provided for "exclusives," but it was not popular. India is fairly bounding out of her sleep these days. We praise the Lord for Christian officials such as we have in our district. They have not come to preach Christ, but they have a deep influence on the life of the community.

I must not neglect to report the progress of the nightly prayer meeting in the station for revival. This is the fourth month that it has been continued. In December that group was divided into two sections, so now there are two meetings every evening. God is answering prayer and has already blessed some of us individuals beyond anything we had asked or thought of. The world may be getting worldlier, but our Father is surely gathering His own into His very bosom these days. Shall we not praise Him with a loud voice and a full heart!

Your fellow-worker in the Kingdom,
FLORENCE TOMASECK.

NEWS FROM PATHANKOT DISTRICT.

Last Spring our Synod, at their regular meeting, made a request to the Mission that a Missionary be appointed as Synodical Evangelist. The Mission granted this request and appointed Dr. M. M. Brown. This is a forward step, in that Synod realizes that definite evangelistic work should be carried on all the time, and they made this request themselves.

Dr. Brown is now at work as Evangelist. He has associated with him Rev. Abdul Haqq, of the Presbyterian Mission who is a convert from Mohammedanism, and who has studied the objections which Hindus and Mohammedans make to Christ and His teaching, and answers them very effectively. In bazaar preaching this method is not used as a rule, because it develops an atmosphere of controversy. But these special meetings have been arranged for in a hall where possible, with a chairman from among the prominent men of the city, who keep the discussion in hand enforcing certain previously made conditions. After a lecture of an hour or so on "Salvation," "The right way" "The Trinity," or some such subject, the meeting is thrown open for questions. Seven meetings for non-Christians were conducted in Pathankot, besides meetings in three other centers in the District, God gave the Evangelists great wisdom and tact in dealing with the questions presented, and there is no doubt that good has been accomplished. The Aryas in Pathankot sent to Lucknow for one of the three best Pundits in India, to ask questions after one of these lectures. He was so badly defeated that it was said he got nothing but pulse to eat that night, whereas before the people had been feeding him cauliflower!

One good result from such a campaign is that it helps to break down prejudice. The Hindus have all-faith in their Pundit, and the Mohammedans in their Maulvi. When it is acknowledged that they are defeated part of the ground for their faith is broken. Since the campaign the sale of Bible portions has greatly increased and people have been more open in every way, showing that they have been stirred.

Across the Ravi river, in Kathua, the Mahashas have given notice to the Aryas (who made them Mahashas) that they are going to change their religion and become Christians. They say that the Aryas promised to let them draw water from their well and to eat with them but now three years have passed and they have not once eaten with them nor allowed them to touch their well. This is not saying that they are Christians yet by any means, for you know how Satan wakes up when he hears anything like that, but you can pray, and so help wonderfully, that it may not be long before these people really come to know Jesus Christ. This is the reason we mention it, that we may *all pray*. The Evil One will use every means to

hinder them we know, because we have seen them near the Kingdom before. Only a united front of prayer will win the victory for Christ.

Some people in Kathua State at Nagri where we camped in November, have put their thumb marks down as definite enquirers. One of those Nagri men, who was once near the Kingdom but who grieved the Spirit, has been running a school in opposition to ours for a month among the Mahashas, and is trying to dissuade them from becoming Christians. And so we wrestle. Shall Christ have dominion? Let us work and pray with faith that *He shall.*

E. Y. STEWART.

NATIONAL BABY WEEK.

India, under the guiding hand of her Vice Rene, Lady Reading, has inaugurated a national Baby Week which it is hoped will become an annual event.

The Week in Delhi was made a full state function, and Her Excellency Lady Reading delivered the opening speech in the Pardah Gardens on January 29th before a large and distinguished gathering. Her ladyship's speech reported progress in Infant Welfare and Maternity work the cause of which she has championed and devotedly worked for ever since she came to India.

The Pardah Gardens in Delhi in which the Baby Show was held, were gaily decorated with flags and bunting, and the exhibits were well arranged. These consisted of prenatal care and conditions; mother and babe; infancy creche; childhood; St. John's Ambulance; nursing in the home; hospital exhibit; Lady Hardinge Medical College; ancient lying-in room; baby welcome; Red Cross; baby clinic; posters, literature; domestic hygiene; food exhibits. Besides the exhibits there were other entertainments, such as conjuring, etc., provided by their Highnesses the Maharajas of Datia and Jaipur. The week continued until February 2nd on which day Her Excellency distributed the prizes for the best babies.

A distinctive feature of the Delhi Baby Week was a grand mela, arranged chiefly through the efforts and generosity of the Indian Municipal Commissioner, for the huge armies of workmen and women engaged on the building of the New City of Delhi. There was a baby show for the laborers families and H. E. Lady Reading lent her Cinema and special films on the care of infants and mothers. These were shown and sweetmeats distributed to the vast army of working men and women.

National Baby Week was observed in most of the larger cities of India, and large corps of volunteer workers did much to give instruction on infant welfare and the care of mothers. The registeration, weighing and judging of the large numbers of babies that were presented for competition was in itself a big undertaking, and the workers were greatly taxed to attend to the crowds of mothers who thronged the doors in many of the large centers. Prizes for the best babies were given in each center, and Indian sweets were distributed to all who came. In some places the poorer mothers were also given shirts for their babies.

Returns received in the office of the Director of Public Health, Punjab, show that Baby Week has been an unqualified success throughout the Punjab. Thirty six centers in the Punjab carried out the full program of the National Baby Week Council or the modified program prepared by the Punjab Health Week Committee for small areas.

The pride of place must be awarded to Lahore, with its magnificent Health and Welfare Exhibition which was visited by vast throngs daily, but even in the remotest districts great enthusiasm was displayed.

These accounts are taken from the reports in the daily press.—Ed.

NEWS ITEMS.

PASRUR—Miss Whitely writes, "During the seven and a half years that I have been in the school we have just had our first death among the girls from the villages. Some years ago two orphans died, but last week our first village school girl died here in the hospital. She had an abscess on her foot, and also a tubercular condition of the bones. She was one of our new girls this last fall.

Her mother had been with her in the hospital for about a week. God surely is good to us in taking such good care of so many girls who come from their homes, and the marvellous thing is that we do not have many more serious illnesses and deaths among so many.

During Christmas week we had an epidemic of what we think was a mild form of Flu. More than half the girls were down with it, but none were very sick. The one teacher who was left and I had a pretty busy time of it. It spoiled our Christmas festivities somewhat, but they got their treat later.

For ten days before Christmas the girls saved out of their regular food allowance in order to send a Chrismas present to each of our five Home Missionaries. The school bought the rice, flour and pulse that they had saved, and to that was added the amount necessary to have bought sugar cane for the girls (to give up their weekly treat of sugarcane was their real sacrifice) and three ruppees was sent to each of the five Missionaries. We thought they had done pretty well. Needless to say they have been praying more for Home Missions.

The larger girls made eighteen little shirts for the orphans in the Gurdaspur Home. Their spare time during Christmas vacation was spent on this work. It kept our girls out of mischief and we are sure the bright colored shirts will please the little recipients.

Our only Junior Vernacular teacher became engaged last summer. She lost her head as well as her heart, so took French leave and did not return after the Christmas holidays. We are sorry to lose her, but glad she is married."

RAWALPINDI—Mr. Heinrich writes, "It has been interesting to note the difference in the attitude of the bazaar crowds toward the preaching from what it was two years ago. At that time things were red hot, and you had to tread carefully. Now there is hardly ever a question raised or an objection made. The crowds these days seems more inert and hard to stir up. On the whole I am inclined to think that the old attitude made a better atmosphere for preaching. The people listen attentively and seem hungry although there isn't as much of a spirit of inquiry as we would like to see. We have preaching four days a week, twice in the City and twice in the Cantonment. So far we have sold 200 books in connection with the preaching services. Rawalpindi Presbytery has adopted the same objectives that it had two years ago of holding 120 bazar services, reaching 50,000 non-Christians with the gospel message, and selling 4,000 books.

We baptized Yusuf here a few weeks ago. Yusuf was a Mohammedan boy who made a profession about three years ago in the High School but whose baptism was impossible at the time because he was under age. He has been a regular attendant at Church and Sabbath School since he made his profession and has been living a Christian life. His people seem quite reconciled now and did not make any fuss. We have made several trips to Ghulam Mohammed's village in Fateh Jung Tahsil and the people there seem quite willing to allow Ghulam Mohammed to come back there to live. Mr. Sutherland is hoping to open a school there after the Entrance Examinations here, and we are expecting Yusuf to go out as the teacher and live with Ghulam Mohammed."

THE LEPER ASYLUM—The lepers had a very good Christmas and seemed very happy and grateful. There were woolen articles of clothing for each leper, and small dolls for the girls. Each single leper and each family was given a good sized aluminum cooking pan of the best quality. One of the Hindu masters in the High School helped in securing a good bargain on the pans. He also donated Rs. 50 towards the work in the Asylum. The lepers themselves volunteered to give up a big Christmas feast in favor of something more substantial, hence we were able to get them the pans. They appeared to appreciate our choice.

On the sixth of January the lepers acted out the parable of the Prodigal Son, and they did it very well indeed. One of the Christian lepers is quite a leader and he was responsible for the whole affair. The performance was over

two hours long. He is a good singer, and carries on active Christian work among all the inmates of the Asylum. We closed the year with ninety on the roll. A short time before we had nearly one hundred and thirty, but fear of the plague and the cold weather cut down the number.

GORDON COLLEGE—Prof. Downs is running off a series of inter-class hockey matches among the college boys. The interest is very keen at present. The campus presents a lively scene every afternoon when football, volley ball, basket ball, hockey or tennis matches are in full swing. Prof. Downs has been very successful in getting the boys interested in sports, and has been most faithful in coaching and playing with them.

SOUTH SARGODHA—It has seemed to us that the people in the villages are in better health and spirits this year than usual. The non- Christian audiences have given very good attention, and the worker in whose circle we are at present is able to command their respect. He and several volunteers from his village worked up a very good jalsa which the whole camp attended.

SIALKOT—The Girls' Boarding School is in the grip of what we suppose is flu. Some seventy eight girls are down at present. Dr. Hunsberger has kindly loaned a nurse from the Memorial Hospital to assist in caring for them. One girl has developed measles and another mumps.

ZAFARWAL—The ladies' new house is ready and they moved in, December 21st.

MOGA. The School on Methods for Village Schools is in progress at Moga in the Presbyterian Mission under the direction of Mr. McKee. Our representatives there lead a busy life. Starting with a study period at 10:30 A. M. the class meets with Mr. McKee until 3:45 P. M. After tea there is either volley ball or tennis. Evenings are spent in outside reading or fixing up notes. The class contains about 30 members from various parts of India. There are eight missionaries. The rest are educational workers in their respective districts. A very promising young man, a teacher of music, from Burma has entertained us with songs of his country. We feel this is a wonderful school.

GENERAL—Mrs. Radhabhai Subbrayan B. A. a landowner of Kumaramangalam, is the first woman to be elected to the Senate of the Madras University, and she is making a real contribution to the work of that body. Four other ladies as Principals of Colleges are ex-offico members of the University Senate. The "Modern Review" reports that thirty five ladies have joined the Diamond Jubilee College of Karachi, Scind. Two are in the M. A. class, three in the B. A. and the remaining thirty in the lower classes. The number of them this year is much larger than last, and the ladies seem to feel quite at home in the pursuit of their studies.

CHRIST AND INDIA

By Sadhu Sundar Singh.

After having met different classes of people all over India, people of many castes and creeds, I have arrived at the conviction that spiritual India is unconsciously preparing herself to accept Christ as her Saviour. For centuries there has been a deep spiritual thirst in India and gradually Christ is being revealed to meet this need. The earnest seekers after truth are being led by the starlight of their religions to the Light of the World. When they find Him, many, like the Wise Men from the East, will present their gold, frank incense and myrrh, so that heart, soul and body, and all they possess will be laid as an offering at His feet.—Amen!

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

WHY?

(See Illustration Opposite Page 545.)

In this issue we are showing a picture of the *unfinished,* enlarged Pressly Memorial Institute, a school for the girls, at Assiutt, Egypt, a school of wide reputation in the valley of the Nile. To the uninterested reader of Christian Missionary effort this picture has no particular meaning. It might as well be an unfinished boulevard or anything else. But to the student of Missions under the care of The United Presbyterian Church the showing the foundation of a proposed larger Pressly Memorial Institute for the Christian education of the womanhood of Egypt, where we have invested life, love, and money in the past, the picture calls forth a very serious question. "Why should this delay occur." When the survey of our Mission fields was made to be endorsed by the New World Movement program, Pressly Memorial Institute was allotted a fair sum to meet its enlarging needs. Every missionary associated with this school had reason to believe that the United Presbyterian Church would complete what it had undertaken. We can not go into the details such a delay means. There is a waste going on in the deterioration of the material already placed, there is also a constant expense hiring a watchman to protect the exposed material from theft. But there is something infinitely worse, there is the delay in that mission to the waiting multitude. Our mission in Egypt is embarassed, it is a serious situation it is something time can not overtake. There is the failure of the Church at home to make good its promise. This picture is not the only one that could be shown to our readers. The whole enterprise of our missionary propaganda as projected through our New World Movement has had a halt and all our fields home and foreign are suffering from delay. There is a cause for it.

We dare not attribute it entirely to the financial slump in markets nor the over production in the industrial world. We are not living these days as if "hard times" had hit us. The Churches in the home land do not show a decline in luxury and self-indulgence. We are having just about what we want. The Church as a whole has never proven God's promise with the tithe. We wonder how many persons (adults of course) in the United Presbyterian Church can give a just reason for the delay occuring in the "New World Movement" plans. We wonder how many are taking the situation as a very serious thing. We wonder how many regard the unfinished structure of the Pressly Memorial Institute as a tragedy. We might give it some serious thought if it were possible for us to change places with the girls in Egypt.

We wonder if there is any thing occuring in the Church at home to be responsible for all the anxiety now existing in the United Presbyterian Church. We wonder how far reaching the disturbance of the principles of our Psalm singing Church is responsible for the situation in our missions. Because every field is suffering now from the incomplete program. During the past year a large space has been given to controversy, and difference of opinion does not germinate Missionary enthusiasm. Suppose during the past year our Church had been sustained instead of being threatened with the differences as to place

of Psalmody in worship. Suppose the space given to all this controversy had been given to quicken the Church to complete its New World Movement task, does any one believe there would be the tragedy of incompleteness so distressing to our missions. If even a portion of the zeal of some advocates to introduce the hymns as of equal value into our worship, had been turned into channels of obedience to principles of Church membership there would not be today a lowering of Church membership to suit the multitude, and there would not be creeping into the Church questionable amusements such as cards and dancing which are literally taking out the spirit of obedience and service in the christian life. No we can not expect the Church to rise to its exalted privilege in service to Christ and at the same time have no discipline in its membership. What right have we to place one standard of obedience for those who carry the message of salvation to the uttermost bounds of the earth and a lower standard for those who remain at home. When the Church has in its entire membership loyalty to principle and practice then all the enterprise of the Church will be realized, and not only Pressly Memorial Institute, but the whole boundary of our missionary investment will be made good.

• • • • •

MESSAGE FROM THE PRESIDENT OF THE CONVENTION.

Los Angeles, Calif., March 7th, 1924.

Dear friends:—

It is now only a few short weeks until the time appointed for the 1924 Convention. You will find an outline of the program in this number of the Missionary Magazine. You will note that the program is comprehensive, providing for reports, addresses and discussions relating to all the work that is being undertaken by our Women's General Missionary Society.

To be a delegate to this convention will surely be a privilege prized by any woman of our Church.

We are expecting a large attendance. Many, of course, will be present from our convention city and other places in western Pennsylvania, but we want a goodly number of delegates and their friends from all over our Church. We appeal to our presbyterials and our missionary societies, wherever it is possible, to send representatives. They themselves will surely receive a blessing and they will carry a blessing back to the organizations which sent them.

The value of Christian fellowship and spiritual inspiration in such a convention is beyond our power to measure. Its memories will be precious to us all our lives.

Now shall we not all pray earnestly for the convention? Pray that divine wisdom and guidance may be given to all who take part in its proceedings. We cannot estimate what prayer may accomplish. May our convention be one in which prayer power is very manifest. One of the greatest of missionaries said, "Expect great things from God; attempt great things for God."

We hope to meet you, dear friends, in Pittsburgh on Friday, June 6th.

Faithfully yours,

MRS. W. E. MCCULLOCH,

Los Angeles, Calif.

THE ANNUAL CONVENTION PITTSBURGH, PA., JUNE 6-10, 1924.

We are all looking forward to our annual meeting in Pittsburgh. Wouldn't it be fine to have as many come *from* the west this year as went *to* the west last year? You remember we landed in Los Angeles 422 strong.

Summer Tourist tickets will be on sale May 22, 1924 from Denver and points west of Denver.

Los Angeles	to Pittsburgh and return	$119.76.
San Francisco	to Pittsburgh and return	119.76.
Portland	to Pittsburgh and return	119.76.
Seattle	to Pittsburgh and return	119.76.
Denver	to Pittsburgh and return	93.41.

There will be no round trip fares in effect from points East of Denver, and passengers coming from Kansas City, Omaha, St. Paul, etc. will use the Certificate, and take advantage of the one and one-half fare.

All coming to the Convention paying regular one-way fares of 67 cents or more on going trip will be ticketed to their starting point by the same route traveled in going to Pittsburgh at one-half of the regular one-way adult fare from place of meeting to original starting point, provided there will be in attendance not less than 250 holding certificates. See how the ones near Pittsburgh can help those living as far west as Denver if they remember to get a Certificate when purchasing ticket.

FURTHER ANNOUNCEMENT WILL BE MADE IN THE MAY MAGAZINE.

MRS. W. P. WIEGERING, Rail Road Secretary.

• • • • •

TEMPERANCE AND REFORM DEPARTMENT.

Report blanks have been mailed to the Presbyterial Temperance and Reform Secretaries. Please see that societies receive them in time to forward report to General Secretary by April 15.

Send to the Board Rooms for helps in preparing program for Temperance and Reform Meeting.

Prohibition and Its Enforcement.

Save America.

President Harding on Law Enforcement.

World Wide Progress Toward Prohibition Legislation.

MRS. W. P. WIEGERING, Sec., Temperance and Reform.

WRITE TO MRS. I. H. MILLIKIN, SECRETARY OF THE JUNIOR DEPARTMENT 205 LEXINGTON AVENUE, ASPINWALL, PA., CONCERNING THE JUNIOR EXHIBIT AT THE WOMEN'S GENERAL MISSIONARY CONVENTION, PITTSBURGH, JUNE 6-10.

PSALM MEMORY CONTEST.

The Women's Board of the Women's General Missionary Society recognizing the need for memorizing the PSALMS present a plan for a PSALM MEMORY CONTEST similar to musical appreciation and Hymn Memory Contest as conducted by the General Federation of Women's Clubs.

TWENTY-FIVE Psalms from Bible Songs No. 4 have been chosen for study. PRIZES WILL BE GIVEN TO ALL who at a fixed time and place, preferably during National Music Week, May 4-11, 1924, can recognize the tune, give the number, and three verses of TEN Psalms out of the TWENTY-FIVE, thus

Psalm 23, The Lord's my shepherd I'll not want
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by. etc, etc.

Previous to the determining contest contestants should study the Psalms at home and where organizations enter contest they should be sung when possible.

At the final contest the numbers should be played by a single instrument as violin, cornet, piano, or organ.

All contests should be held during April, May and June.

IMPORTANT NOTICE

A SPECIAL PRIZE OF FIVE DOLLARS WILL BE GIVEN TO THE SOCIETY WHO FIRST SUCCEEDS IN HAVING A PSALM SINGING PROGRAM BROADCAST.

ALL REPORTS AND INQUIRIES SHOULD BE SENT TO MISS KATE A. HILL 2009 PLEASANT ST., DES MOINES, IOWA.

LIST OF PSALMS FOR PSALM MEMORY CONTEST

Bible Songs No. 4

Select TEN of the Twenty-five

	Number	Psalm	Name
1	7	4	In God's Love Abiding
2	13	8	How Great Thy Name
3	31	17	Keep Me
4	36	19	O How Love I Thy Law
5	48 (entire)	23	He Leadeth Me
6	70	32	Whosoever Calleth
7	76	34	The Angel of the Lord
8	92	40	He Thinks of Me
9	105	46	God is OUR Refuge
10	109	48	Repeat the Message
11	114	51	Whiter Than Snow
12	136	63	Early Will I Seek Thee
13	143	67	The Brightness of Thy Face
14	152	72	Christ Shall have Dominion
15	160	73	At Thy Right Hand
16	165	80	Great Shepherd
17	169	86	None Like Thee
18	179	90	For Noble Duty
19	202	100	All People
20	206	103	Great His Love
21	250	119	Better Than Silver and Gold
22	253	121	To The Hills
23	262	130	Waiting for the Lord
24	282	139	Search Me, O God
25	192	144	Happy is That People

STANDARD OF EFFICIENCY.

EFFICIENCY POINT V.

AN INCREASE IN THANK-OFFERING OVER PREVIOUS YEAR.

The Thank-Offering Department brings its helpful message each month to all readers of the Magazine, and this will but emphasize the thought that the taking of this point will mean an increase also, in the *spirit* of the Thank-Offering; to every child of God, the daily life of thanksgiving will urge increased gifts as a result of larger vision of His loving kindness to us, even as the currents of gratitude and devotion called forth Mary's anointing gift at Bethany.

Remember the recommendation of our committee at Los Angeles regarding Self-Denial Week, prior to the Annual Ingathering; a time solemnly set apart for special, daily prayer and praise: for a thoughtful cutting down *somewhere* in household, or personal expenses: denying ourselves for the sake of Him who made the supreme sacrifice for us.

If the practice of this week of preparation would be generally, faithfully observed among our women, it would mean increased thousands for this department of work, and a growth of spiritual enrichment in thousands of hearts: an entering in to a deeper, more blessed life of fellowship with our Lord and Master.

One thing more; plan to get your Thank-Offering in on time; sometimes a delinquent society will hold up an entire presbyterial, causing no end of worry to the presbyterial officer, who remembers that the books of our General Treasurer must close at a specified time. Its a real tragedy when your Thank-Offering fails to reach head-quarters in time to be reported for the current year.

EFFICIENCY POINT VI.

A GAIN IN TITHE PAYERS IN SOCIETY. USE OF TITHE-PLEDGE CARDS RECOMMENDED.

"Recognizing Gods sovereign ownership and mans stewardship, I promise to pay the tithe of my income for the purpose of maintaining and extending the Kingdom of God."

Name ..... Address .....

So read these cards, prepared by our Womens Board. No one can take offence on having a tithe-pledge card offered her, and it is easier to keep your list of tithers in society than when the appeal is made by personal, direct approach.

Some of our good women argue that the family income is not theirs to tithe hence they have no responsibility in the matter, but if we would but tithe all that passes through our hands during the year, be it much or little, the New World Movement problems might be solved, our missionary society contributions set far in advance of the goal: and it would place us right under the "opened windows" of Heavens blessings.

Yesterday I listened to a wonderful sermon on "Dollars and Discipleship" by the Superintendent of our Frenchburg School, which touches the subject of tithing in a most unique, telling way; perhaps he will consent to have it published, watch for it—

Enroute to Ezel, Kentucky, via Frenchburg.

JEANNETTE C. ALTER, Ezel, Kentucky.

FORTY-FIRST ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

SHADYSIDE UNITED PRESBYTERIAN CHURCH, PITTSBURGH, PA., JUNE 6-10, 1924.

Convention Theme: "The field is the World." Matt. 13:38.

CONVENTION OFFICERS.

President—Mrs. W. E. McCulloch, Los Angeles, Calif.
1st Vice Pres.—Mrs. R. R. Kerr, Martin's Ferry, Ohio.
2nd Vice Pres.—Mrs. J. F. Black, Waterloo, Iowa.
Recording Secretary—Miss Lillian M. Robertson.
Treasurer—Mrs. J. B. Hill.

Convention Song—No. 256, Bible Songs No. 4 (psa. 121), "Above Thee Watching."

PROGRAM

FRIDAY EVENING

June 6

Mrs. R. R. Kerr, 1st Vice President, presiding.
Devotional Service.
Greetings—Monongahela Presbyterial.
Response—Mrs. J. D. Sands, Pres. Women's Board of Directors.
Music.
President's Address—"A Missionary Church."
Music.
Announcement of Credentials Committee.
Presentation of Foreign Missionaries—Mrs. H. C. Campbell.
Presentation of Home Missionaries—Mrs. W. S. Cook.
Prayer and Benediction—Rev. R. B. Johnson.
Reception.

SATURDAY MORNING

June 7

9:00—Morning Worship.
9:15—Business
Adoption of Program, Minutes, Report of Credentials Committee, Roll Call, Appointment of Committees.
9:45—Annual Reports:
Recording Secretary—Miss Jennie Wallace.
9:55—Statistical Secretary—Mrs. D. J. Brown.
10:10—Secretary of Finance—Mrs. D. J. Brown.
10:25—Quiet Hour—Mrs. W. D. Morrow, Philadelphia.
10:55—Treasurer—Mrs. J. B. Hill.
11:25—Thank Offering Secretary—Mrs. O. H. Milligan.
11:40—Discussion of Reports.
12:00—Adjournment.

SATURDAY AFTERNOON

1:30—Devotional Service.
1:45—Annual Reports:
Women's Missionary Magazine Mrs. George Moore, Editor, Miss Hazel Flagg, Treasurer.
2:00—Annuity Report—Mrs. H. C. Campbell.
2:10—U. P Women's Association Work.
2:30—Foreign Secretary—India and Sudan—Mrs. H. C. Campbell.
3:00—Literature—Miss Elizabeth Milligan.
3:25—Junior Magazine—Mrs. Joseph Heagen.
3:40—Junior Secretary—Mrs. I. H. Milliken.
Presentation of Junior Banner.
Junior Program.
5.00—Adjournment.

SATURDAY EVENING.

7:30—Thank Offering Night—Mrs. O. H. Milligan, presiding.

SABBATH MORNING

June 8

Worship in Pittsburgh Churches.
9:30—Sabbath School.
11.00—Preaching Service.

SABBATH AFTERNOON

3:30—Sacrament of the Lord's Supper.

SABBATH EVENING

7:30—Foreign Mission Night—Mrs. H. C. Campbell, presiding.

MONDAY MORNING

June 9

9:00—Morning Worship.
9:15—Business—Minutes, Roll Call.
9:30—Annual Reports:
Parsonage Secretary—Mrs. J. H. Maxwell.
9:45—Temperance Secretary—Mrs. W. P. Weigering.
10:00—Indian Secretary—Mrs. J. S. Crawford.
10:15—Quiet Hour—Mrs. W. D. Morrow.
11:15—Freedmen's Secretary—Mrs. Ada Kerr Wilson.
11:35—Discussion of Reports.
12:00—Adjournment.

MONDAY AFTERNOON

1:30—Devotional Service.
1:45—Annual Reports:
Young Women's Secretary—Miss Ida. B. Little.
2:00—Field Secretary—Miss Kate Hill.
2:15—Foreign Secretary—Mrs. H. C. Campbell.
Egypt and Abyssinia.
2:45—Quiet Hour—Mrs. W. D. Morrow.
3:15—With Our Missionaries—Mrs. H. C. Campbell.
4:15—Methods Hour—Women's Board of Directors.
5:00—Adjournment.

MONDAY NIGHT

7:30—Home Mission Night—Mrs. A. Mrs. J. S. Crawford, Mrs. W. K. Wilson, Mrs. J. S. Crawford, Mrs. W. S. Cook, presiding.

TUESDAY MORNING

June 10

9:00—Morning Worship.
9:15—Business—Minutes.
9:30—Reports of Committees.
Resolutions.
Memorials.
Place.
Credentials.
Nominating.
Roll Call.
Election of Officers, Members of Board of Directors, Magazine Committee.
Report of Recommendations Committee.
Report of Poster Committee.
12:00—Adjournment.

TUESDAY AFTERNOON

1:30—Devotional Service.
Committee.
1:45—Magazine Medley—Magazine
2:45—Quiet Hour—Mrs. W. D. Morrow.
3:15—Report of Tellers.
Introduction of New Officers.
Local Committee.
4:00—Unfinished Business.
5:00—Adjournment.

TUESDAY EVENING

7:30—Evening Worship—Miss Kate Hill.
Music.
Announcements.
Address.
Music.
Consecreation Service—Mrs. H. C. Campbell.
Prayer and Benediction—Rev. George Long.

FREE ENTERTAINMENT FOR LIFE MEMBERS.

AT THE MEETING OF EXECUTIVE COMMITTEE OF MONONGAHELA PRESBYTERY ON MARCH 11, THE FOLLOWING ACTION WAS TAKEN—

"THAT DURING THE W. G. M. S. CONVENTION WE ENTERTAIN LIFE MEMBERS, EXCEPT THOSE FROM MONONGAHELA PRESBYTERY, AS WE DO DELEGATES; AND FURTHER THAT LIFE MEMBERS DESIRING SUCH ENTERTAINMENT, SHALL HAVE THEIR NAMES AND CERTIFICATES OF MEMBERSHIP OR CREDENTIALS IN THE HANDS OF THE CHAIRMAN OF THE HOSPITALITY COMMITTEE, MRS. ROBERT S. McCAGUE, 409 MOREWOOD AVE., PITTSBURGH AT LEAST TWO WEEKS BEFORE THE CONVENTION."

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

LIFE RECKONING

The sweetest flowers are the flowers that bloom
In the busy haunts of life;
That fill the air with sweet perfume,
In the midst of toil and strife.

The sweetest songs are the songs we sing
In the ceasless rounds of care;
Where sad hearts thrill with the cheer they bring
To the weary toilers there.

The sweetest words are the words we say
To comfort an aching heart;
The whispers of love cheers the loneliest way,
And bids the shadows depart.

The sweetest hope is the hope we hold
Of a glad ingathering day,
When the Shepherd shall bring within the fold
The sheep that have gone astray.

The sweetest joy is the joy to give
Of the best our lives afford,
And just to trust each day we live,
In the fullness of the Lord.

Edith V. Bradt.

REQUEST.

Will all presbyterials appoint one of their delegates to act as Thank-Offering bearer at the Thank-Offering service Saturday night June 7th. As soon as the appointment is made please notify the delegate and also send the delegates name with the name of the Presbyterial to the Secretary at 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.

At $25 Each.

Beginning Jan. 15, 1924, Ending Feb. 15, 1924.

565. Mrs. Kesie Guy, New Castle, Pa., by her son and daughter, Mr. and Mrs. Chas. Welhansen.
566. Mrs. Charles Welhansen, New Castle, Pa., by her brother and sister Mr. and Mrs. E. L. Guy.
567. Mrs. J. C. Rinehart, Ambridge, Pa., by Economy W. M. S.
568. Frances M. Hamilton, New Castle, Pa., by Mrs. Sarah E. Stevenson.
569. Mrs. Jennie Drum, New Castle, Pa., by Ladies' Association of First, New Castle.
570. Mrs. C. H. Milholland, New Castle, Pa., by a friend.
571. Mrs. S. S. Sampson, New Castle, Pa., by a friend.
572. Pearl Asher, Ellwood City, Pa., by her sister, Lola.
573. Mrs. Charles B. Crawford, Pittsburgh, Pa.
574. Mrs. Etta F. Gilfillan, New Castle, Pa., by her husband.
575. Arethusa Hartman (In memoriam), by her brother Thomas H. Hartman.
576. Mrs. Grace E. Chambers, New Castle, Pa., by her husband.
577. Dell Davidson, New Castle, Pa.
578. Mary E. Browne, New Castle, Pa.
579. Nancy McConaghy, New Castle, Pa.
580. Katherine Edie, New Castle, Pa.
581. Mrs. R. H. Kirk, Ellwood City, Pa., by her husband and sons.
582. Mrs. Joseph Barr, Mission Creek, Nebraska.
583. Sara Hopkins Tarr (In memoriam) Toronto, Ohio, by her friend, Ella Lynch.
584. Mary Andrews, Wellsville, Ohio, by her parents, Mr. and Mrs. H. B. Andrews.
585. Mrs. Emma Chamberlain, East Liverpool, Ohio, by a friend.
586. Mrs. Sarah Green, East Liverpool, Ohio, by Mrs. Nancy Rankin.
587. Olive Irvine (In memoriam), Richmond, Ohio, by Mr. and Mrs. Shelly Irvine.
588. Mrs. Welsh Paxton, Bloomingdale, O., by Mrs. Emma and Minnie Shelly.
589. Mrs. Cora O. Sutherland, Pittsburgh, Pa., by Mrs. J. E. Carlisle.

590. Martha M. McConnell, Steubenville, O., by her mother.
591. Mrs. Edward Lucas, Steubenville, O., by her husband.
592. Mrs. H. L. White, Steubenville, Ohio, by Mrs. L. B. Peterson.
593. Mrs. George T. Ewing, Steubenville, O., by W. M. S. of Second Steubenville.
594. Mrs. Minnie Andrews, East Liverpool, Ohio, by her son, Robert.
595. Mrs. T. N. F. Hobson, Richmond, Ohio, by her husband.
596. Mrs. W. B. Watson, Toronto, Ohio, by Y. W. S., of Richmond, Ohio.
597. Mrs. A. J. Fleming, Carrollton, Ohio, by Carrollton Y. W. M.
598. Mrs. R. E. Henderson, Carrollton, Ohio, by her husband.
599. Alice Richards, Carrollton, Ohio, by Carrollton, Ohio Y. W. M. S.
600. Mary Martin, Carrollton, Ohio, by Mrs. R. E. Henderson.
601. Wilma Grafton, Steubenville, Ohio, by Mrs. H. T. McLaughlin.
602. Ethel Williamson, Steubenville, Ohio, by Cora Floyd.
603. Viola Wright, Carrollton, Ohio, by her mother and sister.
604. Cora Rose, Richmond, Ohio, by Olive Irvine and Grace Shelly.
605. Mrs. Sara J. Gilson, Salineville, Ohio, by her four daughters and grand daughter.
606. Mrs. George S. Brandt, Lisbon, Ohio, by her husband.
607. Mrs. C. R. Marsh, Hubbard, Ohio, by her sister and mother.
608. Margaret Simpson, Putnam, N. Y., by her cousins, the Misses Darling and MacArthur, Northfield, Ohio.
609. Mrs. Ella Phillips, Northfield, Ohio, by her children.
610. Christine V. Wymer, Youngstown, Ohio, by her father and mother.
611. Mrs. Eva B. Carbin, Youngstown, Ohio, by her husband.
612. Mrs. A. L. Wymer, Youngstown, Ohio, by her husband.
613. Mrs. M. T. Moses, Cleveland, Ohio, by 2nd U. P. Church, Cleveland, Ohio.
614. Mrs. Martha Huston, Akron, Ohio, by her sons.
615. Mrs. John T. Devinne (In memoriam), by her husband.
616. Mrs. W. S. McGeehon, Youngstown, O., by her husband.
617. Mrs. A. C. Tidd, Youngstown, Ohio, by her husband.
618. Mrs. S. O. Ewing, Youngstown, Ohio.
619. Mangaret Heslip, Youngstown, Ohio, by her mother.
620. Laura Buehrle, Youngstown, Ohio, by her grandmother, Mrs. Laura Ewing.
621. Mrs. Wm. W. Stoddard, Youngstown, Ohio, by Mrs. A. H. Buehrle.
622. Helen S. Wills, Cleveland, Ohio, by her mother.
623. Mrs. A. G. Bender, Cleveland, Ohio, by her husband.
624. Edna S. Bell, Cleveland, Ohio, by Miss Jennie D. Ross.
625. Mrs. A. W. Sage, Cleveland, Ohio.
626. Mrs. Annie S. Anderson, Youngstown, Ohio, In memory of her daughter, Mrs. H. C. McAuley.
627. Ivah F. Van Orsdel, Youngstown, Ohio.
628. Mayme Applegate, Youngstown, Ohio.
629. Nellie Armstrong, Youngstown, Ohio, by father and mother.
630. Mary Margaret Bruce, Washington, D. C., by her aunt, Mrs. J. M. Finney.
631. Mrs. Mattie Rankin, Akron, Ohio. by Mrs. Wm. Ritchie.
632. Mrs. C. E. Johnston, Akron, Ohio, In memory of her mother, Mrs. Margaret Hunt.
633. Mrs. W. H. Christie, Youngstown, Ohio, by Mrs. C. C. Ellenberger.
634. Mrs. A. D. Fox, East Palestine, Ohio, by her daughter, Nettie.
635. Mrs. Clyde Stevens, Akron, Ohio.
636. Augusta McKelvey, Akron, Ohio, by 1st Akron Y. W. M. S.
637. Mrs. J. Howard Stevenson, Crafton, Pa.
638. Mrs. George C. Kuehnert, McDonald, Pa., by her daughter, Lucy.
639. Miss Maria Henry, Hartstown, Pa., by W. M. S.
640. Mrs. J. E. Callahan, Kennard, Pa., by her husband.
641. Mrs. Elizabeth Terwilliger, Oil City, Pa.
642. Mrs. David Blair, Jamestown, Pa., by W. M. S.
643. Mrs. Fleming Blair, Jamestown, Pa., by W. M. S.
644. Mrs. Sadie R. Duff, New Concord, Ohio, by her son, Lewis.

645. Mrs. Mary Scott McConaughey, Cambridge, Ohio, by friends.
646. Mary Hood, Cambridge, Ohio, by her mother, Mrs. R. D. Hood.
647. Mrs. John Patton, Utica, Ohio.
648. Mrs. J. G. Wilson, Zanesville, Ohio, by her husband.
649. Belle McDonald, New Concord, Ohio, by mother, brother and sisters.
650. Mrs. Anna Pollick, Lakewood, Ohio, by Mrs. W. R. A. Reid.
651. Mrs. James Simpson, Indiana, Pa., by her family.
652. Mrs. James Lytle, Indiana, Pa., by Mrs. A. W. Mabon.
653. Mrs. Ernest Livingston, Indiana, Pa., by Mrs. A. W. Mabon.
654. Mrs. Martha Isabel Ramsey, Indiana, Pa., by her brother, Rev. J. A. Lawrence.
655. Mrs. V. E. Banks, Rock Island, Ill., by W. M. S. of 3rd Rock Island Congregation.
656. Mrs. Josiah Thompson (In memoriam), Cedar Creek, Ill., by her daughter and husband, Mr. and Mrs. M. R. Gallangher of Cedar Creek, Ill.
657. Mrs. Agnes Miller Fairley (In memoriam), by Calvin Miller and sister.
658. Elsie Fink McCullough, Detroit, Michigan, by Mrs. R. J. Hutton.
659. Phoebe A. McDougall, Detroit, Michigan, by Fredda McDougall.
660. Mrs. M. K. McCall, Murraysville, Pa., by a member.
661. Mrs. T. R. Welfal, Murraysville, Pa.
662. Mrs. Robert McCaig, Pittsburgh, Pa., by her daughter, Mrs. W. G. Winterburn.
663. Mrs. John Miller, McKeesport, Pa., by her husband.
664. Mrs. Allie Grace Roessing, McKeesport, Pa., by her husband.
665. Mrs. Rose Anna Cowan, Elizabeth, Pa., by her daughters.
666. Mattie Caughey, Otto, Pa., by her sister Mrs. J. A. C. Sword.
667. Elma C. Eisaman, Greensburg, Pa.
668. Nannie J. Sturgeon, Greensburgh, Pa.
669. Catherine Boomer, Greensburg, Pa.
670. Ada Kuhns, New Alexandria, Pa.
671. Mrs. Mildred L. Carson, Greensburg, Pa.
672. Mrs. Jessie M. McCampbell, Greensburg, Pa.
673. Mrs. Elizabeth L. Moore, Greensburg, Pa.
674. Rachel M. McLean, Greensburg, Pa.
675. Mrs. Susannah Finney, Greensburg, Pa.
676. Mrs. Belle Fulton Kissick, Greensburg, Pa.
677. Anna J. Fulton, Greensburg, Pa.
678. Mrs. Elizabeth McCracken, Greensburg, Pa.
679. Hallie Eisaman, Greensburg, Pa.
680. Nettie Magill, (In memoriam)
681. Mrs. Rose A. Cowan, Elizabeth, Pa.
682. Mrs. George A. Lewis, Elizabeth, Pa., by Miss Fergus.
683. Mrs. J. W. McCorkle, Irwin, Pa.
684. Mrs. A. E. Bradley, East McKeesport, Pa., by Mr. A. E. Bradley.
685. Mrs. Amanda Andrews, (In memoriam), by her husband.
686. Mrs. Elizabeth W. Bingaman, Latrobe, Pa.
687. Mrs. Nora E. Good, Latrobe, Pa.
688. Laura Millicent Nevin, Elizabeth, Pa., by her parents.
689. Mary Sibyl Nevin, Elizabeth, Pa., by her parents.
690. Mrs. Eliza Brown, Elizabeth, Pa., by Mr. and Mrs. John Y. Brown.
691. Mrs. Emma J. Martin, Ligonier, Pa., by her daughter, Mrs. Lois Simpson.
692. Lillis Latimer, New Alexandria, Pa.
693. Mrs. C. V. Lloyd, Trafford, Pa.
694. Mrs. Roy P. Mooris, Apollo, Pa., by W. M. S. Apollo.
695. Mrs. Mary Jane Miller, Freeport, Pa., by her sister, Ida Gibson.
696. Mrs. Melissa G. MaGill, Freeport, Pa., by her sister, Ida Gibson.
697. Carrie McIntyre, Freeport, Pa.
698. Mrs. Martha J. Gibson, Slippery Rock, Pa., by Mrs. W. L. Hankey.
699. Mrs. Mary W. Hazlett, Parnassus, Pa., by her daughters.
700. Mrs. Almirah H. Barnett, New Kensington, Pa., by Mrs. W. S. Armstrong.
701. Mrs. Joy Dickey, New Kensington, Pa., by her mother.
702. Mrs. Jane E. Elliott, New Kensington, Pa.
703. Mrs. Elizabeth Beckman, New Kensington, Pa., by Mrs. D. N. Aker.
704. Mrs. W. H. Lelless, Vandergrift, Pa., by her daughters.

705. Mrs. H. F. S. Duffman, Vandergrift, Pa., By her husband.
706. Mrs. Edgar Groves, Leechburg, Pa., by her mother.
707. Martha Seacrist, Vandergrift, Pa., by her mother.
708. Rosa Belle Smith, Boyer, Pa., by W. M. S. of Eau Claire.
709. Mrs. A. F. Eakin, Wilkinsburg, Pa.
710. Mrs. A. J. Calderwood, Grove City, Pa. by her husband.
711. Mrs. I. G. Sloss, Grove City, Pa.
712. Mrs. Robert H. Robblee, Providence, R. I., by a friend.
713. Mrs. Daniel W. Cook, Providence, R. I., by a friend.
714. Mrs. Murdoch MacMillan, Providence, R. I., by her daughter.
714. Mrs. Daniel Davie, Columbus, Ohio, by Y. W. M. S. of First Columbus.
716. Mrs. Sarah Baker, Sharon, Pa., by her daughter, Florence.
717. Mrs. Alice F. McClelland, New Brighton, Pa., by her husband.
718. Mrs. North Gass, Redford, Michigan.
719. Helen Klose, Philadelphia, Pa., by North Church Y. W. M. S.
720. Mrs. Minnie Collins, Philadelphia, Pa.
721. Mrs. C. R. Frazier, Washington, D. C.
722. Miss Mary E. Brayshaw, Washington, D. C.
723. Marjorie Service, Bellevue, Pa., by her parents.
724. Mrs. A. O. Newhall, Yakima, Washington, by Mrs. M. C. Ramaley.
725. Mrs. Frank Taylor, Seattle, Washington, by W. M. S., First Seattle.
726. Mrs. William Ruster, Seattle, Washington, by W. M. S., First Seattle.
727. Mrs. E. M. Pearson, Seattle, Washington, by Mr. and Mrs. H. A. Cook.
728. Mrs. Mary Watherspoon, Whitaker, Pa.
729. Mrs. C. C. Kyle, Gibson, Iowa. A birthday gift from her brothers and sisters.
730. Mrs. Jonh M. Geib, Cuyahoga Falls, Ohio, by W. M. S. of 1st Cuyahoga Falls.
731. Mrs. J. E. Clark, New Wilmington, Pa. by her son, Bruce.
732. Mrs. Allie C. Grove, Laurel, Pa., by her son, Edward.
733. Miss Zarra S. Hoon, Rawalpindi, India, by her Mother.
734. Mrs. W. J. McKnight, New Castle, Pa., by W. M. S. of East Brook Church.
735. Miss Leila Quinn, Xenia, Ohio, by her niece, Mrs. H. D. Ballentine of the 1st Springfield Congregation.
736. Mrs. V. E. Purvis, Butler, Pa., by her daughter, Ella.
737. Mrs. Elva McBurney Donaldson, Carrollton, Ohio, by her daughter, Helen.
738. Mrs. Lisle McElhinney, Manhattan, Kansas.
739. Mrs. Elmer E. Kennedy, Glenshaw, Pa., by her husband.
740. Mrs. Mary S. White, New Castle, Pa. by the Elizabeth McClymonds Bible Class of Oak Grove.
741. Nellie C. Smith, Alexandria, Egypt, by a friend.

CORRECTED LIST
WOMEN'S GENERAL MISSIONARY SOCIETY.
LOCAL EXECUTIVE COMMITTEE.

Mrs. George S. Sand, Chairman,	218 N. Dithridge St., Pittsburgh, Pa.
Mrs. William Campbell, Vice Chairman,	5845 Marlboro Ave., Pittsburgh, Pa.
Miss Nancy Blair, Secretary,	1017 N. Euclid Ave., Pittsburgh, Pa.
Mrs. Robert S. McCague,	409 Morewood Ave., Pittsburgh, Pa.
Mrs. G. E. F. Gray,	1201 South Negley Ave., Pittsburgh, Pa.
Mrs. George A. Long,	6941 Thomas Blvd., Pittsburgh, Pa.
Miss Clara J. Wilson,	150 N. Craig St., Pittsburgh, Pa.
Mrs. J. V. Gilfillan,	101 Cedar Blvd., Mt. Lebanon, Pittsburgh, Pa.
Mrs. W. A. McRoberts,	527 Lovelace St., West End, Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE.

AIM:—TO BE THE KIND OF YOUNG WOMAN TODAY THAT WILL INSURE STRONG WOMANHOOD TOMORROW.

MOTTO:—"KEEP OUT OF RUTS; A RUT IS SOMETHING WHICH IF TRAVELED IN TOO MUCH BECOMES A DITCH."

YOUNG WOMEN'S SPECIAL WORK FOR 1923—1924.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Butler Presbyterial—Meridian Girls Mission Circle—7 members—President, Miss Lenore List, Butler, Pa., R. D. 7.

Beaver Valley Presbyterial—Economy Y. W. M. S.—12 members—Pres. Miss Germaine Vandenbord, Ambridge, Pa.

San Francisco—Oakland Kings Daughter Society—7 members, Pres. Miss Margaret Laury, 6557 Cabot Rd, Oakland, Calif.

Allegheny—Junior Mary Clokey Porter Missionary Society, Pres. Miss Dorothea Hetzel.

Xenia—Springfield Y. W. M. S.—11 members, Pres. Miss Ollie Myers, 142 E. Grand Ave., Springfield, O.

Merged Societies.

Cleveland—Lisbon K. D. Society with Y. W. M. S.

Mercer—Lebanon W. W. Society with Y. W. M. S.

Disbanded Society.

Butler—Pearl Mission Circle of Meridian.

YOUNG WOMEN'S SPECIAL FUND.

Still short of amount in treasurer's hands at this time last year. March 1, 1923, $2,463. March 1, 1924, $2,251.12. Let us remember the sum total reported at last convention $7,219 lacking five cents. If you failed as a society in doing your part this year, you can avoid the oversight, or the indifference or the failure the coming year. It may be that those who may have failed are among those who do not read the Magazine and this reminder will fall on the ears of the faithful just like the minister's comment at prayer meeting on the fact that many who are absent should be present! Pass it on, faithful ones!

THINKING AN ASSET.

The president of one of our eastern colleges said that "In the whole range of attainments possible to man there is no one so definitely divine as the ability to think." Another professor liked to speak of his power to reason as an endowment from the Almighty. How little we appreciate it that we can think through at least some simple problems. Yet it is well to know that mere thinking is short in itself. The mind is and ever must remain subject to the Master Mind.

There is thinking and thinking! We may spend much thought on a subject too unworthy or insignificant for us who might live and think nobly. We may read hour after hour absorbing the thought of an author whose life is not with out reproach. You say it is intellectual yet it may be based on a false premise and be leading you farther and father afield. In these days of so-called broad thinking, one is in danger of completely losing balance.

We hear so much about thinking of a certain style that we wonder from whence such as these have come, from what sort of ancestry and what kind of family training. These call themselves *liberal,* thus intimating that all other people are narrow and re stricted, "hidebound." To hear some people express themselves, you would think that man's chief end was to do and think as he pleased. And this class is not confined

to the bootlegger set. Even in some so-called Christian homes the trend of thinking is such that you wonder whether thinking is really an asset. Especially is this true when some one tells you that serious thought has been spent on a certain subject which has a right and a wrong conclusion, speaking from a moral standpoint, and the side has been chosen which does not avoid the appearance of evil." Then does one question, "Is thinking an asset?"

Certain games and pastimes are spoken of as "so intellectual." They are most popular. Even the sanctuary is all but entered in some cases and the thinking of a great host of people is being expressed. At the same time, the keeper of an asylum for feeble minded folk averred to one of the enthusiasts of such games that even "half-wits" become expert even as fully balanced persons on what is classed "as amusements highly stimulating to thought." If this expresses the height of thinking, can we assert that thinking is an asset?

"By their fruits ye shall know them." Real thinking causes the brain to be fruitful. It not only stores the mind with a reserve, but puts into circulation worthy thoughts and consequent deeds. Thinking of the right sort builds character for "As a man thinketh in his heart so is he." Our thinking affects others, offering them a pure or vitiated atmosphere. "If only the human mind and soul realized their God given powers, how much higher and stronger life would be!" By failing to use our thinking powers, we put ourselves in the "oyster-class." "The oyster is short in brain and not much is expected of it."

How about your society, have you thinking officers, committee members and just members? If so, your report will be a good one, based on the ability found in your particular locality. And your thinking will have influenced your community for good. The most will be accomplished, both in thought and deed, when we come into touch with the mind of Christ and like Kepler, the great astronomer, we will exclaim "O God, we are thinking thy thoughts after thee!" Yes, true thinking is an asset.

ITEMS REGARDING THE ORGANIZATION OF SOCIETIES.

Recently Mrs. J. C. Alter reported how the Oakland, Calif., Kings Daughters Society came into being. Mrs. Alter gave the girls instruction in our several mission fields before the organization was formally declared. This plan took several evenings, of course. but those who comprise the membership of this society are better prepared to carry on the work having had this good start. Perhaps you may find this a good way to secure a strong society.

Mrs. McKune of Springfield, O., tells how active her girls are even though the society was organized only late in January of this year. Already the girls are active participants in the program. At the close of the program period of their second meeting, they prepared used post cards by pasting paper over the correspondence. They plan to send these cards to a missionary in India. At their third meeting, March, they plan to have a "Round Table" discussion on the customs of Japan, each one to speak of a custom which differs from American customs. The girls are making careful preparation. As extra that night they are to bring used magazines to be given to the Chaplain of the Ohio State Penitentiary. He has issued a request. These girls are eager to be useful to all. They plan to do some hand sewing to send to missionaries.

The committee is making attractive programs to give the members. In the preparation of their program on Japan they have used the Women's Missionary Magazine and The Missionary Review of the World, and the following books:—Japan on the Upward Trail. The Honorable Japanese Fan and various books secured from the city library. In spite of the fact that most of the girls are high school girls, hence young, and that only one ever attended a missionary meeting before they had their own society, they are interesting the entire congregation in a book reading contest. Thank Offering boxes are popular with them. These girls have made a name already. It behooves them to remain diligent that they may keep the bright re-

cord unsullied as months become years.

Failure of a society to flourish may sometimes be traced to the fact that it was organized, but was not nourished with the proper food. Certain formulas prove effective in helping the physical being grow strong. Likewise must a missionary society receive that on which it thrives: e. g. Plans, study, work, faithfulness, prayer and other things many. Some societies are strangled to death, others starve and some are weak in the beginning and do not live long enough to be much more than registered. Many, however, live to be sources of real helpfulness. For this we are most thankful. May their number increase!

"AN EVENING WITH THE FLAGS."

Young Women's Mission Circle Sixth U. P. Church, North Side.

Just a flag tattered, torn and bloodstained, but a beautiful thing in the sight of a soldier who has followed it in days gone by. Unconsciously his heart fills with pride and a look of admiration sweeps across his face. How it brings back memories of those trying days, of comrades many of whom have long since gone to meet the Great Commander! Thus it is with the soldier of every land as he gazes upon that flag which stands for home and country.

Not only to the soldier, but to every man, woman and child should come that same feeling of pride. To us, the people of America, should come a thrill as we gaze upon Old Glory and think what it means to us; what noble thoughts and deeds it has inspired in the past and what it shall inspire in the future.

Since June 14th, 1776, although not actually adopted by Congress until sometime later, it has been the standard of America. The first flag was made by Betsy Ross, who for fifty years made flags for Congress. How beautiful it is with its stars from heaven on a blue field of honor and truth, its white stripes of purity and its red ones, the blood stain of those who have died to uphold it. Fellow Countrymen! Salute the Stars and Stripes and pledge anew your allegiance to it.

There is one flag that stands above all others, The Christian Flag. One day as Charles Overton was giving a talk on the American Flag the thought occurred to him that it might be well to have a Christian Flag. This thought grew, action was taken and then to the Christian people was given this Flag of Christ; of white, the peace color, with a field of blue for honesty and sincerity on which is a cross of red, the blood from Calvary.

Let us, Fellow Christians, salute the Flag of Christ! Pledge allegiance to it and carry it forth unto the uttermost parts of the World.

NADA M. MACHER,
Editor of 6th Church, Y. W. M. C.

Note—Again do we hear from our friends of the 6th Church N. S. Pgh. Perhaps you will give a resume of your program. You might be interested in taking up a study of flags of the countries in which we have missionaries, putting them side by side with our own flag and the Christian flag and discovering just why they chose their special emblems or what their flags represent. It is perhaps true that the heart of a nation, at least the heart it is supposed to have, is reflected in its flag. If one of these countries does not have its own national emblem, find out why that of another nation floats over its people.

Let other societies know what your society is doing. This is not a time to refrain from expression, but rather to tell abroad the good work you have been doing that others may profit thereby.

NOTES FROM OREGON PRESBYTERIAL SECTIONAL RALLY.

Bouillon, creamed chicken, hot biscuit, fruit salad, ice cream, angel food cake, salted nuts, candy and other good things! Don't you wish you had been there? Then when you know that a splendid program followed the banquet, you will be truly sorry you were not of the participants. Topics such as "Our Vision," "The Goal," "Our Present Task," "Our Challenge" and "Power of Personality were discussed. Song and cornet music enlivened the occasion.

But where did all this happen? Albany, Oregon. The occasion? An "At Home" by the G. T. O. of the Albany

Church to the Shedd and Oakville Young women. More than sixty young women were present and a rare good time was enjoyed by all. Does any other society give a good time to some other society or group of societies thus fostering good fellowship and making the work more uniform and more stable?

Mrs. Ethel Braden is the competent Young Womens secretary and Dr. W. A. Spalding the interested pastor. He was one of the banqueters, no doubt, for he gave one of the addresses later in the evening. No wonder there was enthusiasm in the group for all were of one mind, that mind, to forward the Kingdom.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

The following report of one of our missionaries is given ver batim, Italian Mission, Los Angeles, Cal.

"Our evangelistic meetings have taken most of the month of February. Ten days were planned for at the beginning, but the interest was so good and the results so gratifying that we continued for another week, closing on Sabbath. We had a real genuine revival and evidence of the Spirit's presence and power from the beginning till the close, and since too. The communion was an unusal occasion. Men who had not spoken to each other for months, shook hands, forgave and then wept. Of the eighteen new members received seventeen were by profession. All young people except one. Nine were baptized. These all stood around the pulpit and each member gave them the hand of fellowship. These new members all received the communion first and then the old members. Tears came to the eyes of nearly everyone present. Rev. Frank Miller and his helpers conducted the meetings in a quiet simple way and the way of salvation was made so very plain. His singing attracted many and his "chalk talks" every afternoon were full of interest for the children. We began with an attendance of 28 and it increased to more than 40. The Catholics then became active and came even into the Church and took many children away. The last night a brick was thrown through an open window during the service. We sat still and paid no attention to it. After Easter we will get many children again. The seed has been planted. For the evening meetings we had an average attendance of over 40. These services were all conducted in English and indicate that we need more services in English. Our Young People are fine. At our first social without all the grown ups, had twenty five in attendance and had a good time. One said to me "Mrs. Little I have quit dancing, playing cards and going to movies, now where can I go?" "We are planning all the time for them and they respond beautifully. They are all reading through the Gospel of John, and memorizing the first Psalm for their C. E. buttons. Our Juniors are alive and interesting. Two packages of second hand clothing from Pasadena were of much help. Eleven bouquets were carried to the sick, each with a printed scripture text attached, We have had much "Flu" but no fatalities. Visits for the month 51. Many telephone calls and fifty cards sent out.

Yours with joy,

(Mrs. E. C.) GEORGIANA LITTLE.

Frenchburg Notes.

The agriculturist, Mr. Merl McDowell and family have arrived. Mr. McDowell is putting in early garden and pruning the orchard. Many repairs are to be made to the cottage on the farm, and a barn built.

Total enrollment in school to date 275. Present enrollment 216. Dormitory uncomfortably full with 30 girls and 27 boys. Good attendance at both Sabbath School and Church. Attendance last

Sabbath 120. Mens class 14. Church is often crowded with an interested attentive audience. Congregation pledged to N. W. M. $4195.00. Matured January 1st 24. $2936.00. Paid to date $2158-00. Special meetings for two weeks were preceded by a week of prayer. Twenty two students and two from the community made the great decision. On Sabbath, February 10th, eight were received into our Church, by profession and two by letter. The others who came forward wish to unite with their home Church. Mrs. Nesbitt entertained her class of 18 young men at dinner at the Connoy Hotel in the village. After a delecious dinner a class organization was effected under the name of "Live Wires" and for its motto "Every man in His Place."

"With such a field we need tact and wisdom and consecration. Pray that we may be guided and that we may be willing to follow where He leads."

Ezel, Ky.

Deeds for the Church property and land for school purposes, donated by the people of Ezel and community, have been received. We were most fortunate in securing Mrs. J. C. Alter, who has served our Church so faithfully in different capacities, for our first missionary in Ezel. Mrs. Alter spent one week at Frenchburg enroute to Ezel, arriving at the latter place Friday March 7th. A card just received says "got in last night. Will have a service tomorrow. Hope by next Sabbath the Bible Songs will be here. Will plan for Sabbath School. I like the appearance of the place and know I shall like the work and the people. Remember us before the Throne."

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

For the 1923-24 Mission Study Books and Helps, see March Magazine. Also for new Presentations and Leaflets and Home Mission Literature.

The announcements for the mission study courses for 1924-1925 have been received. The books are not yet ready for distribution but we will be glad to receive orders to be filled when the books arrive. The prices are the same as in the past, 75 cents for cloth copies and 50 cents for the paper covered copies.

HOME MISSIONS

General theme: "The Way of Christ in Race Relations."

Two books have been prepared on this theme:

OF ONE BLOOD, by Robert E. Speer, General Secretary of the Board of Foreign Missions of the Presbyterian Church. This book is a study of the world-wide problems of race and a treatment of American race issues against the background of world movements.

The chapter headings are as follows:—

Chapter 1. The Origin and Nature of Man.
Chapter 2. The Idea of Race Superiority.
Chapter 3. The Good and Gain of Race and Race Distinction.
Chapter 4. The Evils and Abuses of Race.
Chapter 5. Relations of Race to Color, Climate, Nationality, Language, Sex, and Religion.
Chapter 6. The Solution of the Race Problem.
Chapter 7. Some Specific Race Problems of To-day.

ADVENTURES IN BROTHERHOOD, by Dorothy F. Giles, Assistant Editor of McCall's Magazine. This is a shorter book, written in popular style, and with abundance of concrete illustrations showing the need of Christian helpfulness and fellowship in bringing about a better understanding among the varied race groups that make up the American population. This book is well adapted for program meetings for women's societies while OF ONE BLOOD is better adapted to those classes which desire to make an intensive study of the race problem.

The chapter headings of ADVENTURES IN BROTHERHOOD are as follows:—

Chapter 1. The Lure of America.
Chapter 2. New Homes a Building.
Chapter 3. The Hands That Toil.
Chapter 4. The Road to Learning.
Chapter 5. One God to Glorify.
Chapter 6. The Kingdom Without Walls.

The Junior home study book is the second volume of "The Better America Series." The exact title has not yet been announced. This volume will be developed around the general theme of "how people of many races

have helped in the making of a better America.'' The twelve lessons will include material for worship, conversation, stories, dramatization, activity, and service. In cloth only, 75 cents.

A study book for **Intermediates** has been prepared along the line of the general theme of race relationships. It is a book of biographical sketches of eight outstanding men and women of different races who have made distinctive contributions to American life. We will not keep these in stock but we will be glad to order for those wishing to use the book in their Intermediate Societies. The author is Margaret F. Seebach, who has written several books on missionary themes.

FOREIGN MISSIONS

China General Theme: China.

MING KWONG, **The City of Morning Light**, by Mary Ninde Gamewell. This book will be especially useful as the basis of program meetings in women's societies. It presents a study of the life and work of a typical large mission station in China where there are to be found the many varied forms of service that the modern Christian witness to China comprehends.

The chapter headings are as follows:—

Chapter 1. The Shadow of Death.
Chapter 2. Good Tidings.
Chapter 3. The Harvest.
Chapter 4. The Tares.
Chapter 5. A Strong Nation.
Chapter 6. The Glory of The Lord.

CHINESE LANTERNS. A story study book for boys and girls. It is a model textbook of twelve chapters written by Mrs. Minna McEuen Meyer.

Some of the chapter headings are:—

Morning Rice.
Will There be Room.
A Junior Republic.
The Pirate's Island.
A Knight Comes Riding.

The regular helps and supplemental material for the above study books will be announced at a later date.

The following books can be procured from our department and are very valuable along the lines discussed by them:—

SAVE AMERICA:—Deals with law enforcement in our country, especially concerning the enforcement of the prohibition laws. Price, 25 cents.

WOMEN AND STEWARDSHIP:—Answers many of the questions on stewardship that have vexed women in their desire to have a personal place in the program of the Kingdom. Price, 25 cents.

THE LAND OF SADDLE-BAGS:—A study of the mountain people of Appallachia. Written by a Berea College professor, it is an authoritative account of the history and present social condition of the mountain people. Price, $1.50.

We are very happy to announce that we are again able to offer to you the beautiful W. G. M. S. pin, which we were compelled to discontinue from our supplies because of the war. We are compelled to raise the price, but it is still very reasonable at 50 cents each.

WE ALSO HAVE NEW JUNIOR PINS, LIKE THE ONES WE HAD ''BEFORE THE WAR,'' BUT AT THE REGULAR PRICE, 35 CENTS EACH OR $3.50 PER DOZEN.

DO NOT NEGLECT ORDERING A PRAYER CYCLE FOR EVERY MEMBER OF YOUR MISSIONARY SOCIETY. 10 CENTS EACH, $1.00 PER DOZEN.

TURN TO YOUR MARCH MAGAZINE FOR OTHER SUPPLIES, WHICH COULD NOT BE REPEATED THIS MONTH FOR LACK OF SPACE.

WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT PITTSBURGH, PA., JUNE 6-10, 1924.

President: Mrs. W. E. McCulloch, 842 S. New Hampshire, Los Angeles, Calif.
First Vice President: Mrs. R. R. Kerr, Martins' Ferry, Ohio.
Second Vice President: Mrs. J. F. Black, Waterloo, Iowa, R. 5.
Secretary: Miss Lillian M. Robertson, 5 W. 65th St., New York City.

LOCAL EXECUTIVE COMMITTEE.

Mrs. George S. Sand, Chairman, 218 N. Dithridge St., Pittsburgh, Pa.
Mrs. William Campbell, Vice Chairman, 5845 Marlboro Ave., Pittsburgh, Pa.
Mrs. Robert S. McCague, 409 Morewood Ave., Pittsburgh, Pa.
Mrs. G. E. F. Gray, 1201 South Negley Ave., Pittsburgh, Pa.
Mrs. George A. Long, 6941 Thomas Blvd., Pittsburgh, Pa.
Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Mrs. J. V. Gilfillan, 101 Cedar Blvd., Mt. Lebanon, Pittsburgh, Pa.
Mrs. W. A. McRoberts, 527 Lovelace St., West End, Pittsburgh, Pa.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

April is one of the busiest months in the year for every member of the Women's Board. The Treasurer closes her books April fifteenth and annual reports are next in order. The annual reports from the Girls' Boarding School, Khartum North and the work in the Sudan have both reached us. Also, as before stated, the annual of Tanta Hospital, and today the annual report of women's work in India. We have no doubt that the annual report of Egypt will reach us in a short time, and also, we hope, one from Abyssinia.

Estimates from the Sudan have been received and acted upon. They are a little less than last year, because there is one missionary less and also because we have fewer teachers to employ, thus saving a good deal of expense on account of travel. I am sure you will be gratified to learn that a recent letter from Dr. Sowash tells us that they hope soon to have our own graduates occupy teaching positions in the school, thereby ending the necessity of employing short term teachers at all. It is a glad day when our missionaries and our graduates are able to manage our institutions without any outside help whatever.

We are still badly in need of nurses and doctors for the Sudan. Miss Soule and Miss Turk, the one in Khartum North and the other at Nasser, are the only two nurses in the field. What is to become of the work when they come home on furlough?

Two of the short term workers in Egypt are applying for permanent appointment. It is a great endorsement to our work in Egypt when those who go out for a period of three years grow to like the work and the workers so well that they decide to make it their life service.

We are anxiously awaiting the reception of the Minutes of the annual meeting, held in February, and the estimates for the year beginning July 1, 1924.

Miss Emma Dean Anderson, Miss Ruth Copeland, Dr. Maria White, Miss Roma Beatty and Elizabeth M. Caldwell are all expecting to sail this spring for the home land where a glad welcome awaits them. Pray for their safe return.

What shall we do for doctors and nurses for India? When Dr. White leaves we shall have four hospitals and seven dispensaries in India and only one doctor, our consecrated, devoted Dr. Hunsberger, on the field. Pray that the Lord will send doctors and nurses to all our foreign fields.

The local committee in Pittsburgh is hard at work making arrangements for our coming national convention in June. Pray that they may be led by the Holy Spirit as they make their plans and that the coming convention may be the most spiritual one we have ever had.

We earnestly hope that every woman in our Church will prayerfully consider some plan by which we shall be able to continue the salaries of the missionaries who are now being supported by New World Movement funds. Then, too, all our new institutions, schools, houses, and community centers will need to be maintained, for although they are built with New World funds, they will increase our annual estimates largely. A good way to meet these increased expenditures would be to increase our membership. If we had double the members, everything else being equal, we would have double receipts. Another good way is to increase the number of subscribers to the Magazine, because every reader of the Magazine becomes at once a good worker and a contributor to the cause.

Miss Marianna Gray and Miss Lillian Barnes both arrived safely in New York since the last issue of the Magazine. Miss Barnes was a short term worker in Cairo College and was sent home on account of health. Miss Gray came home in order to spend a few months with her parents before she returns to Egypt as the wife of a missionary under the care of the Foreign Board. We have lost and the Foreign Board gained a splendid worker in the above named young lady.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 126—150.

126. 1 Kings 9:11.
127. 2 Kings 6:26, 28, 29.
128. Judg. 4:13.
129. Judg. 8:16.
130. Judg. 10:3, 4.
131. Judge. 18.
132. Gen. 18:32.
133. Judg. 3:15; I Chron. 12:1, 2; Judg. 26: 15, 16.
134. Judg. 9:48, 49.
135. Jonah 3.
136. Josh. 6:25. Matt. 1:5.
137. I Chron. 20:1, 2.
138. Josh. 7:21, 25.
139. 2 King 10:7.
140. Esth. 4:11; 5:2.
141. 2 Kings 9:35, 36.
142. Josh. 15:17.
143. Gen. 48:7.
144. Num. 20:10-12; Deut. 32:48-52; Psa. 106:33.
145. Num. 11:31.
146. Gen. 27:35; 48:17-20.
147. Josh. 8:20.
148. 1 Kings 22:39.
149. 2 Kings 4:1-6.
150. 119th Psalm.

BIBLE QUESTIONS.

151. Who made himself a pair of iron horns and why?

152. What great idol had its head and hands cut off on the threshold of its temple?

153. Who caused a nation to repent by thunder?

154. What lost book of great songs is quoted from in the Old Testament and where?

155. What little boy was saved from death by his aunt and afterward became a king?

156. What dead man's bones restored a corpse to life?

157. In what battle were more men slain by hailstones than by the sword?

158. What men were made to serve God by lions?

159. What reckless driver became a king?

160. What two animals are mentioned in the Bible as having the gift of human speech?

161. What man was dragged out of danger by angels?

162. Who lost his life by eating and drinking?

163. What altar was rent as the sign of the truth of a prophecy?

164. Name three prophetesses mentioned in the Old Testament?

165. What two men each had one day in their lives lengthened by a miracle?

166. What king saved himself by sacrificing his eldest son to an idol?

167. What woman was blessed with a son as a reward for hospitality?

168. What woman received two springs of water as a part of her dowry?

169. What five women were first successful in obtaining the same property rights as men in two courts?

170. Who fed a hundred men with twenty loaves of bread?

171. Which of the tribes were destined from the beginning to be divided and scattered?

172. What exiles could return home only when the high priests died?

173. Which one of the tribes of Israel fought successfully against all the other tribes?

174. What altar built on a high mountain nearly caused a religious war?

175. Who fought his first and last battles with a giant?

BIBLE READINGS.

1. Feeding of the Four Thousand.—Matt. 15:32-39; Mark 8:1-10.

2. The Pharisees and Sadducees again require a sign.—Matt. 16:1-4; Mark 8:11-13. Disciples cautioned against the leaven of the Pharisees—Matt. 16:5-12; Mark 8:14-21.

3. A blind man healed—Mark 8:22-26; also Psalm 146.

4. Peter and the rest again profess their faith in Christ—Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21.

5. Jesus foretells His death and resurrection—Matt. 16:21-28; Mark 8:31-38; Mark 9:1; Luke 9:22-27.

6. The Transfiguration—Matt. 17:1-9; Mark 9:2-10; Luke 9:28-36; read also 2 Peter 1:16-18.

7. Discourse with the three disciples after

the Transfiguration—Matt. 17:10-13; Mark 9:11-13; read also Mal. 4:1-6.

8. Jesus heals a lunatic whom the disciples could not heal—Matt. 17:14-21; Mark 9:14-29; Luke 9:37-42.

9. Jesus again foretelling his own death and resurrection—Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45.

10. The fish caught for the tribute money—Matt. 17:24-27. The little child—Matt. 18:1-5; Mark 9: 33-37; Luke 9:46-48.

11. One casting out devils in Jesus name—Mark 9:38-41; Luke 9:49-50. Offences, salted with fire—Matt. 18:6-9; Mark 9:42-49.

12. The parable of the lost sheep—Matt. 18:10-14; read also Psalm 23.

13. Forgiveness of injuries—Matt. 18:15-20; read also 1 John 4:7-21.

14. The parable of the unmerciful servant—Matt. 18:21-35.

15. The seventy instructed and sent out—Luke 10:1-16.

16. Jesus goes up to the feast of Tabernacles—John 7:2-10; read also Lev. 23:33-44.

17. James and John ask whether to command fire from heaven—Luke 9:51-56; read also 2 Kings 1:9-14.

18. Ten lepers cleansed by Jesus—Luke 17:11-19; read also 2 Kings 5th Chapter.

19. Jesus teaches at the feast of tabernacles—John 7:11-52.

20. The woman taken in adultery—John 8:1-11; read also Prov. 7th Chapter.

21. Public teaching; second attempt to stone Jesus; dispute with the Pharisees—John 8:12-59.

22. Parable of the Good Samaritan—Luke 10:25-37.

23. Jesus in the house of Mary and Martha—Luke 10:38-42; read also 2 Kings 4:1-37.

24. The disciples again taught how to pray—Luke 11:1-4. Prayer effectual—Luke 11:5-13.

25. The seventy return—Luke 10:17-24.

26. A man born blind healed on the Sabbath—John 9:1-41.

24. The disciples again taught how to sequent to the healing of the blind man—John 10:1-21.

28. Jesus at the feast of the dedication—John 10:22-39. Jesus retires beyond Jordan—John 10:40-42.

29. The raising of Lazarus—John 11:1-44.

30. The counsel of Caiaphas against Jesus He retires from Jerusalem—John 11:45-54; read also Psalm 2.

31. Jesus beyond Jordan. A woman healed on the Sabbath.—Matt. 19:1-2; Mark 10:1; Luke 13:10-17. Parable of the mustard seed repeated—Luke 13:18-19. Parable of the leaven hid in the meal, repeated—Luke 13:20-21.

ISAIAH 41:6 FUND.

ALL APPLICATIONS FOR HELP FROM THIS FUND SHOULD BE FILED EARLY IN MARCH OR APRIL. THE REQUEST MUST COME OFFICIALLY FROM PRESBYTERIAL OFFICERS. PLEASE STATE NAME OF DELEGATE CHOSEN WITH HER ADDRESS, TOGETHER WITH THE AMOUNT NEEDED FOR RAIL ROAD EXPENSES.

WHEN THE APPLICATION IS ACTED UPON FAVORABLY NOTICE WILL BE SENT TO THE ONE IN CORRESPONDENCE. CHECKS WILL BE MAILED IN TIME FOR THE DELEGATE TO REACH PITTSBURGH FOR THE OPENING SESSION OF THE CONVENTION.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

Prayer—Its Power

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two and three
Had met to pray an hour."

"COME YE APART," Tuesday 10 A. M.

Prayer Groups

Chicago Prayer Group held their Anniversary Meeting in March, Thirty present, splendid program and much earnest prayer was the report of a very helpful meeting.

St. Louis will hold their meeting in April. Easter Post cards are to be sent by the St. Louis Group to every missionary supported by the W. G. M. S.

Monmouth reports a "good meeting with thirteen present."

Monthly Programs

Albany, Oregon was the FIRST society to send me a copy of their program for 1924. Their motto is "Take Heed, Watch and Pray." It is a neat four leaf folder. On the inside cover is a list of officers and Committees.

On the inside of the last leaf is list of the Tuesday Prayer Group with the date and name of the leader. This is the first time I have seen the Tuesday Prayer Group as part of the program of the W. M. S. I hope every society within reach of a Tuesday Prayer Group will note this and do the same.

First Grove City was the second society to respond. They certainly plan for every woman in the congregation in their missionary societies for they have SIX! Two are W. M. S. a King's Daughter W. M. S. Mission Circle Y. W. M. S. A Junior Missionary Y. W. Circle and a Junior Society. All their programs are attractive with many new features.

The King's Daughter meet By-monthly so have plenty of time for social life. An annual picnic in July with husbands and children present (Ninety children last July!) Annual dinner in December and a surprise in February are listed. They have a post card secretary who sends a birthday card to members of the congregation over seventy years of age. I note a Music Committee and wondered why more societies do not have one.

Psalm Memory Contest

In the April Magazine the Women's Board present a Psalm Memory Contest we trust every Society, Women's, Young Women's, Mission Circle, and Junior will begin at once to make this a most interesting event in the work of the society, during April, May, and June.

Four Thousand New Subscribers.

Reports are coming in "We hope to reach our GOAL." We have THIRTY-ONE NEW subscribers and have not completed our canvass," "We have TWENTY-FIVE subscribers and hope to have more."

"Each wasted chance for good is YOUR own LOSS,
Each song you failed to sing, is your OWN loss
You may refuse to serve, another will step forth,
And when the work's all done, the LOSS is YOURS."

Sugar Creek, Ohio, has a member Mrs. Cassie Andrew who has been a subscriber to the Women's Missionary Magazine 37 years or since the beginning. She was secretary of their society for many years and now although she has been an invalid in a wheeled chair for a dozen or more years is still greatly interested in the society and missions.

THE WOMEN'S MISSIONARY MAGAZINE IN EVERY HOME OF THE

UNITED PRESBYTERIAN CHURCH

SUBSCRIPTION PRICE ONE DOLLAR PER YEAR

MRS. R. R. KERR,
1st Vice President,
Martin's Ferry, Ohio.

MRS. W. E. McCULLOCH,
Los Angeles, Calif.
President of Women's General Missionary Convention, Pittsburgh, Pa., June 6-10, 1924.

MRS. J. F. BLACK,
2nd Vice President
Waterloo, Iowa.

MISS LILLIAN ROBERTSON,
Secretary of Convention of Women's General Missionary Society.
New York, N. Y.

MRS. J. B. HILL,
Treasurer of Women's General Missionary Society.
Pittsburgh, Pa.

OFFICERS OF THE FORTY FIRST ANNUAL CONVENTION OF THE WOMENS GENERAL MISSIONARY SOCIETY, JUNE 6-10, 1924, SHADYSIDE UNITED PRESBYTERIAN CHURCH, PITTSBURGH, PA.

Rev. D. C. Greene, D. D. | Rev. G. F. Verbeck, D. D. | Rev. S. R. Brown, D. D.
Rev. F. Matsuyama. | J. C. Hepburn, M. D., LL. D., Chairman. | Mr. Takahashi Goro.
Rev. N. Brown, D. D. | Rev. M. Okuno. | Rev. R. S. Maclay, D. D.
Bishop P. K. Fyson.

TRANSLATORS OF THE BIBLE INTO JAPANESE